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Dr. C. D. D. D.

Emp. - apud St. Louis, Tenn. 1857
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Jean de L'Espine.



A VERY EXCEL-
LENT AND LEAR-
NED DISCOURSE,
*touching the Tranquillitie and Con-
tentation of the minde:*

CONTAINING
SVNDRY NOTABLE IN-
STRUCTIONS, AND FIRME
Consolations, most necessarie for all sortes
of afflicted persons in these
latter dayes.

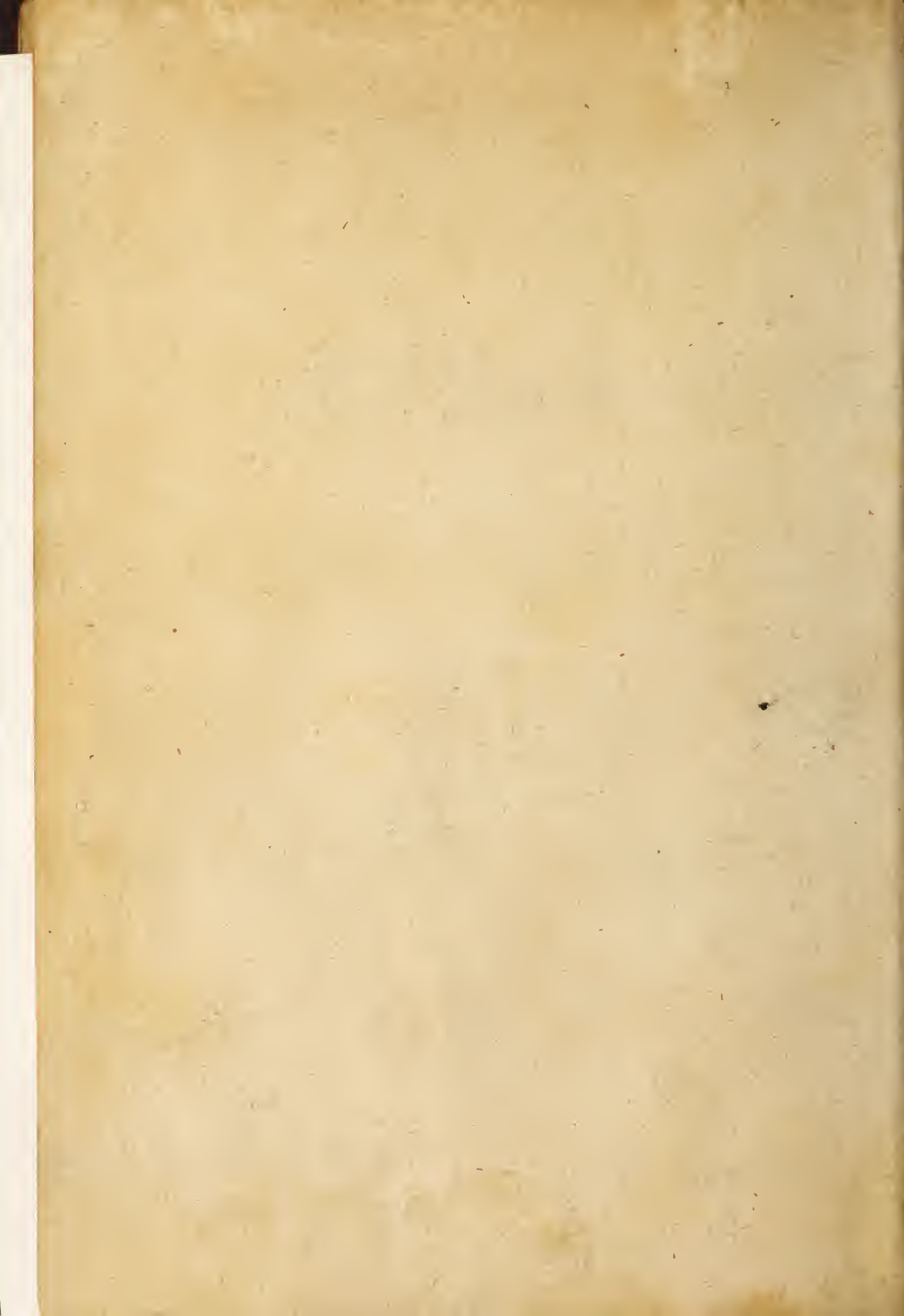
Distinguished into seven Bookes,

- | | | | |
|-------------------------|------------------------|--------------------------|---------------------|
| 1. Against Covetousnes. | } 5. Against Pleasure. | | |
| 2. Against Ambition. | | } 6. Against Curiositie. | |
| 3. Against Anger. | | | } 7. Against Feare. |
| 4. Against Envie. | | | |

WRITTEN IN FRENCH BY THE FA-
mous and learned M. I. DEL' ESPINE, and new-
ly translated into English by Ed. Smyth.

Printed by John Legate
Printed by John Legate, Printer to the
Univerſitie of Cambridge. 1592.

*And are to be ſolde at the ſigne of the Sunne in Pauls
Church-yard in London.*





TO THE RIGHT WORSHIPFULL *Francis Hynd, Knight, and M. Tho-*

*mas Wendy, Esquire; two of her Maiesties Iustices of peace
in her Countie of Cambridge, EDWARD SMITH
wisheth all increase of true worshippe in this worlde, and
the full accomplishment of all necessarie blessings for the world
to come.*



I hath bene no small controversie in former
ages, (Right worshipful) and that among the
greatest Clarks, as may evidently appeare by
their large volumes and long discourses, what
should be the readiest way and most effectual
all meanes to bring man) who is subiect to so
many miserable and fearefull accidents) to a

firme and stable estate, and place him in such a perfection, as
that even in this life he might attaine an assured rest and a ioy-
full contentation. The consideration whereof, as it was alwayes
verie common among those of greatest giftes, and such as were
most plentifully endued with many and sundrie excellent gra-
ces, so was it the principall drift of the wiser sorte, whome na-
ture hath garnished with the best conceites, to employ their
whole studies and indeavours in the searching out of so inval-
uable a Jewel, as the ioy of the heart, which (as the Wiseman
saith) is accounted as the life of man, and the meanes to prolong
his dayes. Having thus resolved with them selves, and being
fully perswaded that by their owne devise and industrie they
were able to builde such an impregnable fortresse, and that with
the mortar of their owne inventions, against the fierce assaultes
of frowarde fortune, that nothing should be of sufficient force,
either to incumber their mindes, or disturbe the peaceable estate

*Plato in con-
vivio.*

Eccelus. 30.

16.

Prou. 13. 13.

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1. Cor. 1.
20. & 3, 19.

Plato in
Menone.
Eccles. 7.
16. 26.
1. Cor. 8. 2.

Plato in the
first booke of
his lawes.

Seneca.

Cic. in his
first booke of
offices.

Prov. 15. 13.
T. Livius.
Plutarch.

of their pretended happinesse, every one according to his fancie haue laid his foundations, and finished the rest of the building with such matter as was most agreeable to his owne liking. The diversitie of their workes doe evidently declare their dissenting humours, and their frivolous reasons doe apparantly prove, that the wisdom of the worlde is meere foolishnesse. To let passe the simpler sorte, whose writings haue bene of least waight, and to come vnto the Ringleaders of the rest, whose memoriall remaineth at this day in highest price, and is but too greatly reuerenced of such, as are somewhat too zealously addicted to heathen fantasies, we shall finde that though they were as confident in their opinions as ever was that boasting *Meno*, (of whome *Plato* maketh mention) yet a wise and Christian *Socrates* would easely convince them, and make them confesse with the wise King, that wisdom is farre from them, and that they know nothing as they ought to know.

And no marvaile though they could not direct others vnto that happie estate, which they them selves so earnestly affected, seeing that besides the darkenesse of their owne vnderstanding, which was wonderfully obscured with the foggie mists of clouddie ignorance, they were for the most part wholly directed by those same two noysome neighbours, and vnadvised Counsellours *Pleasure* and *Paine*: whose devises were accounted as oracles, & their suggestions sufficient to sway every action. Whereupon some, though such indeed as had but slender iudgements, being terrifyed with the frowning countenance of tormenting sorrowe, embraced the counsel of *Electra* to her brother *Orestes*, imagining that the best meanes to compasse a quiet life, was to sequester them selves from all publike affaires; and like *Tymon* of *Athens* carefully to avoyd all societie, lest peradventure they should heare or see that, which might breede their vnquietnes. Which doctrine, though it were plausible ynough to the slouthfuller sort, who are wiser in their owne conceits, then seven men that can render a reason, yet are they too blame to forget that worthy saying of sage *Cato*, that in doing of nothing they learne to do euill. Besides that they value their rest at too high a rate, buying their ease with idlenes the mother of so many mischiefs, not remembring (like vnskilfull surgeons) that whilest they covet

to

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to heale some particular member, they destroy the whole bodie; and labouring to purge the minde from griefe, they wholly bereave it of vnderstanding, making it sluggish, forgetfull, and vncapable of any excellent conceite.

Others of as base a iudgement and of a more brutish practise, doe not thinke it sufficient for their owne contentation to abstaine from all good, vnlesse withall they bee wholly given over to a sensuall life, wallowing in the filth of their owne concupiscences, desiring with *Philoxenus* to haue neckes as long as Cranes, the more to delight their intemperate throates. Thus indeavouring by a supposed felicitie consisting in the full fruition of their owne licentious appetites, to become more happie then earthly men, through the filthie pollution of their swinish affections they become more miserable then the brutish beastes.

Such as supposed this inestimable pearle the enjoying of a blessed estate and a quiet life, to consist in the want of affections, had sayde somewhat, if senselesnesse were a vertue, or if it were possible to become a skilfull artisan, and never take delight in an occupation, which is contrarie to that common rule among philosophers: *Unicuique operationi est propria quædam voluptas*. And therefore not without good cause is this senselesse assertion reprooved by *Aristotle*, and iustly condemned of all that are wise, for that without all regarde of circumstance it doeth whollie bereave vs of all inclination, and maintaineth (contrarie to the opinion of *Plato*, who accounted ioye and sorowe as the roapes, wherewith wee are drawn to the embracing or avoyding of every action) that we may attain a perfection without affecting of any thing.

Which out of question was alwayes accounted a paradoxe among the ambitious sorte, and the greatest wittes coulde never away with such doctrine. For being perswaded that the onely way to purchase a peaceable estate, was to intermeddle in worldly affaires, to employ their wittes with *Lycurgus* to make lawes, to studie with *Deioces* to minister iustice, and with *Alexander* to bend their whole forces to conquere kingdoms, & as though the earth were too litle for one man, would needs command over sea and land, and like Monarches rule all :

The Epicures.

Arist. in the 3 booke of his Ethicks. Chap. 10.

Cic. in Cato maior.

Zeno and the rest of the Stoicks.

Arist. in his 2. booke of Ethicks. Chap. 2. 3. Vs oportet, quando oportet. In the 6. booke of his lawes.

Herodot. in Clio. Q. Curtius. Plutarch in his liues.

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not onely lamenting with *Cæsar*, that they haue not conquered so much as *Alexander*: but also if they happen to heare some foolish *Anaxarchus* maintayne that there are innumerable worldes, they are readie to weepe that they haue not all of them vnder their subiection, and every mans head vnder their girdle. These men, if they would haue bene ruled by reason, without passing the boundes of modest ambition, might peradventure in the sight of worldlings haue bene thought happie. But such is the nature of fleshly conceites, that the more we tender them, the more they torment vs: the more we cherish them, the more they chooke vs: the more we take pleasure in them, the more they paine vs. So that we may truely confesse with the wise man, that they breede nothing in vs but sorowe and vexation, and through the sensible feeling of our owne miserable estate, crie out with *Cræsus*, and confesse the saying of *Solon* to bee verie true:

-----*Vltima semper
Expectanda dies homini, diciq; beatus
Ante obitum nemo, supremæq; funera debet.*

*In the first
booke of his
Ethickes,
Chap. 6.*

Which opinion though it be highly disgraced by *Aristotle*, in calling it an absurd assertion, yet it is of greater waight then hee tooke it, and commeth neerer the trueth then he imagined. But whilest hee woulde discent from all others, making felicitie like a galli-maufrey, in compounding it of an *Omnigatherum*, of the vertues of the minde, the giftes of the bodie, and the favours of fortune, he quite forgate that hee did *repugnantia loqui*, framing his *Fælix* like a *Camælion*, to day happie, to morrowe miserable.

Chap. 6.

The deuide and heavenly Philosopher *Plato*, though hee were more excellent in this argument then all the rest, placing his greatest happinesse in a serious contemplation of an *Idea*, which was notwithstanding hee knewe not what, yet (whilest hee seemeth to make mans reason a rule to attaine to perfection, and attributeth too much to Philosophie, calling it *Νομισμα ὀρθον*, the pure golde and precious pearle, for the attaining whereof wee shoulde sell all that we haue, and account it the onely meanes to compasse a quiet life) hath gone

*In Phædone.
Tertul. in
lib. de anima.*

altray

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astray aswell as the rest, and left small hope of heavenly health to be procured by his heathenish receiptes.

And yet surely a wise reader may picke out excellent preparatives, as well out of his workes, as out of other philosophicall discourses, and compounde a potion fitte for the purging of our mindes of much vnquietnesse, though hee shall never bee able to attaine that perfection of ioy and blisse, which is here spoken of.

For it is not all one to bee a morall wise man, and to bee a good Christian; to bee a great proficient in humane knowledge, and a profounde Clarke in heavenly vnderstanding; to bee skilfull in the writings of men, and to bee cunning in the booke of God. For these differ more in deede then they doe in shewe; and more in substance then in apparance. And therefore in seeking to repose our selves in humane discourses, wee may seeke for quietnesse, but we shall never be at rest; wee shall hunger, and never be satisfied; we shall drinke, and yet never taste of that water which shall be sufficient to quench our thirst: for the deuice of mans braine is too shallow, and his reason polluted with too many filthie staines of his owne corruption, to finde out so heavenly a blessing, and so vnspeakeable a benefite.

John 4.3.

And therefore such as haue bene trayned vp in the schoole of Christianitie, and truely taught by the Spirit of God, haue learned to avoyde those sandie foundations, and to builde vpon sure rockes; the death and merites of *Christ Iesus*: and to looke for all happinesse and tranquillitie both of minde and conscience, in the assured perswasion of the forgivenesse of their sinnes: which strong foundation neither the stormie tempestes of carnall motions, nor the blustering windes of diuclish suggestions shall ever be able to shake.

Psal. 32.1.

Matth. 7.23.

Considering then that this peace and contentation of mind ought to be the desired haven, wherein everie one shoulde harbour him selfe from the tempestuous rage of his owne distempered humours, and that among all the violent passions wherewith we are tossed, as it were, too and fro, not any are more dangerous then those that are tainted with *Covetousnesse, Ambition, Anger, Envie, Pleasure, Curiosity, Feare,* & such like; the perillous

gouleses

THE EPISTLE

goulses whereof are continually readie to swallow vp the ship of every mans safetie, were it not guided by the direction of some skilfull Pilot: I could not but commend this excellent discourse of *M. I. del' Espine*, directly tending to the compassing of a quiet minde, wherein he hath not onely laid downe the reasons that may be most effectuall to drawe men to moderate their vehement passions, but also most notably discovered those imminent dangers, which doe vsually accompanie vnruely motions, and furnished this whole discourse with such infallible proofes, apte similitudes, fitte comparisons, sage sayings, and worthie examples, as well out of diuine as humane stories, as may be sufficient to drawe on the liking of all such, as are not wholly compounded of vnruely affections. And though I feared at the first to commit any translation thereof to the presse, being most vnwilling to lay open mine owne insufficiencie in the tongue to the viewe of the skilfull Reader, but to vse it rather as an exercise for mine owne particuler: yet being perswaded to the contrarie by considering the correspondencie that ought to bee among Christians, and the good that so necessarie a worke may doe in these dayes, wherein mens mindes through the pollicie of Sathan and the corruption of their owne natures, seeme to be but too full of passionate humours, I was the rather enduced to venture neere home like a young merchant, and to make tryall howe these precious French wares will be vttered among our English nation at this present, who haue (I am sure heretofore) bene but too much delighted with their baser commodities.

Being growen to this resolution, I began to call to remembrance howe deeply I am indebted vnto your Worships, and my want of abilitie in any small measure to requite so many desertes, other wise then by this or the like testimonie of my thankful heart and duetiful affection: as also how correspondent the title of this booke is vnto the wise & peaceable carriage of your selves in your greatest actions, so farre from the least suspitiõ of all distẽpered affections, as that you may seeme to put in continuall practise those excellent preceptes, which the authour of this worke hath most notably described in his most serious contemplations: which mooued me (I confesse) to offer this translation vnto your worships, seeking herein to countenance my selfe
vnder

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vnder your patronage, thereby the more readelie to stoppe the mouthes of sundrie carpers, who either cannot or will not doe any thing themselves, and yet are froward enough to reprocue other mens labours, and sharply to censure their honest endeavours; crauing withall a fauourable acceptance of my good meaning, and curteous entertainment of this new come gesse, who though he be but plainlie attired, yet I trust his discreet behauour will procure him friendes, and make others, through your goods words, countenance him, though it be for nothing, but for that he is a stranger.

The Almighty God, who hath enriched your worships with so many worldly blessings, and adorned your mindes with such excellent graces, as that you may iustly be said to haue attained no small portion of his heauenly benedictions, increase in you all blessings necessarie for the attaining of all contentation in this life, and the full fruition of all happines in the life to come.

Your Worships to command,
Edward Smyth.





AD ACADEMI- cam Iuventutem parænesis.



Hrysippus & Diogenes, detracta utilitate, ne
digitum quidem virtutis causa attollere volue-
runt. Quod si ornatissimus ille doctissimusq; vir,
qui in isto effodiendo thesauro summos labores
exantlauit, pari fuisset erga literarum decus vo-
luntate, ne summo (quod dicitur) digito praecla-
rum hoc opus attigisset. In istis etenim tenebris &
quasi parietinis bonarum artium, ea est Scholasticorum vita omnibus
non ornamentis modò, sed & emolumentis etiam spoliata, ut villici
quàm Philosophi, aratoris quàm oratoris potior sit conditio, & nemo
ferè sit, si pramiorum dulcedine rapiatur, qui non malit in tractandis
rastris, quàm in conscendendis rostris, in acuendis ligonibus, quàm in
euoluendis libris occupari: Adeò ut, tametsi quis spiam (si fieri pos-
set) subtilitate Lysiam, acumine Hyperidem, inexhausta legendi ani-
mitate Catonem superaret, & verè queat cum Heleo Hippia gloriari,
nihil esse vlla in arte rerum omnium, quod nesciret: nisi tamen cum
eodem possit & pallium, quo amictus, & soccos, quibus indutus sit,
propria conficere manu, vix aut ne vix quidem, miseram hanc vitam
sustinuerit. In ore habent omnes eruditionis elegantiam, Philosophiae
splendorem admirantur, hanc in luce ac celebritate constitutam cu-
piunt: quibus tamen eruditos interea negligentibus nec immeritò
possumus illud Anaxagora ad Periclem occinere οἱ τὸ λῶχον χρῆται
ἐχόντες ἑλαϊον ὀππῆεν. Huiusce igitur literatissimi viri industria eò
maiores laudem commeretur, quò in istis lucubrationibus non pri-
uatam aliquam utilitatem, sed publicum sibi commodum proposuerit.

Ea autem est huiusce ætatis siue segnitie inertissima, siue fastidium delicatissimum, ut huiusmodi labores vel oscitanter praterantur, vel tanquam inutiles contemnantur. Excitanda itaq; est nostri sæculi inventus, & harum scientiarum ardore inflammanda. Haud exiguus est eorum numerus, qui otio torpentes, genio indulgentes, in impurissimo voluptatis cœno volutantes, porci veriùs quàm studiosi, ventris animalia, quàm mentis coloni appellari queant. Hi, si relicta Epicuri hara, ad sacrosanctum Platonis, Aristotelis, Plutarchi aram se reciperent, facile se paterentur è voluptatis quasi tyrannide ereptos in veram ac genuinam Philosophiæ libertatem vindicari. Excutite igitur torporem (adolescentes) Σοφίαν ἐλευθέρην non esse cum Remo ac Romulo indicate, ne vos libidinibus constringendos detis, Syracusanas mensas à Platone graviter reprehensas, & Sardanapali Epigramma ab Aristotele explosum cogitate. Nolite putare hoc esse Academicum, lectulo affixum adherescere, togatum discurrere per plateas, pro oppidanorum foribus considerare, per forum cursitare otiosum, sub veneris vexillo militare, ipsum Falcidium bibendo & poculorum magnitudine superare: sed antelucanas Demosthenis imitari vigilias, in Musæum abdi cum Acesema, Accium assidua intentione animi, & ardore studij (si fieri potest) ipsum vincere Archimēdem. Cum Iulianus Imperator (ut ecclesiastica tradit història) Philosophos præ reliquis suo favore complexus esset, statim ad aulam undiq; confluebant, qui ἐν τῷ ἐχίμαλῳ μάλλον, ἢ ἐν πωδείῳ φιλόσοφοι εἰδείνυτο. Et utinam eandem hodiè non liceret usurpare querelam, in Academicarum reperiri gremio, qui, ut ad Academia tandem obrepant honores, sese potius student Academicis gradibus tanquam leonina pelle induere, quàm mentem suam perpetua lectione omnium disciplinarum efficere bibliothecam. Quòd si semel ignavia soluti vinculis è voluptatis quasi custodia euolaverint, non Catonis instar in Musæis sedent Stoicorum aut Peripateticorum circumfusi libris, sed ingenuas ex sana doctrina oblectationes ignorantes, circulos aliquos & semicirculos consecretantur. Tum si potuerint vel prece vel præmio Anglicanas quasdam legendas comparare, siue de Arthuro Principe, Hugone de Burdeaux, Bevisio Southhamptoniensi, Valentino ac Orsono, portentosas nescio quas confictas fabulas: hæc commenta arripiuntur anidè, manibus teruntur assidue, nunquàm possunt putida ista delicia adolescentum stomacho nauseam commovere: Romana lingua, utpote superstitiosa, à plarisq; contemnitur: ad græcam

graciam quod attinet, *hec una vocula sufficiet, gracum est, non potest legi: heb. ea litera in exiguum Theologorum gyrum compinguntur. Sola rest. t. Anglicana lingua, qua omni labore, sudore, cura procudenda est. Euphues igitur, Mammilla, Penelopes tela, triumphus temporis, lamentationes Amyntæ, Philautus, Anglia Palmerinus, phanatica phantasia, p̄t̄ta chartula, Circeæ nescio quæ Metamorphosis, mulierum hyperapistes, Tharltonis è purgatorio prorumpentis nona, Cantuariensis sutor calcearius, reliquæq; amatorie ineptiæ, meretriciū prae se ferentes nitorem, insitum libidinis calorem accendentes, palato mirificè arrident, à quibus agrè se divelli patiuntur. Cum videret Caesar diuites quosdam peregrinos canum & simiarum catulos secum in gremiis circumferre, lepidè interrogatus est, num apud ipsos mulieres non parerent liberos. Et nonnè ab istis adolescentulis ineptos huiusmodi codices exosculantibus aquè liceret petere, utrum mater Academia, Platonis, Xenophontis, Isocratis, Seneca opera tanquam germanos liberos non pariat? Calcei Sicyonijs satis ad pedes apti erant: quos tamen sapiens ille respuebat, quia viriles non erant. Et illi forsità ridiculi tractatus satis apti & cōcinni pro subiecta materia videri possunt: quia tamen viros praesertim Academicos minimè decent, quorū pectora variarū rerū salutaris scientia oneranda sunt, ad feminas (si vllibi cōsistēdi inveniāt loca) relegētur. Verè profectò, verè dictū est; αἱ ἐν πείσῳ μαθήσεις συναρξάσονται τῇ ἑυχῇ. In ciborū delectu, quia in unum quasi corpus nobiscum coalescunt, admodū curiosi esse solemus: & in animi pabulo discernendo nullum iudicium, nullam sagacitatem, nullam curam adhibebimus? Si vernaculi sermonis puritatem amplectimur, cuius desiderio magno operè videmur cōflagrare, plurimi sese offerunt libelli, è quibus tāquam ex fontibus augustissimis unā cum sermonis elegantia praecepta etiam ad vitam informandā accommodata haurire licet. Hac non gustata modo, sed potata etiam delectabunt: non aures duntaxat inani strepitu demulcebunt, sed & animos vera perfundent voluptate. Ut Gallicā Academiā, Academicis imprimis dignissimā, praetermittā ex omni omnium quasi scientiarū narratione deproptā, reliquosq; taceā cuius farinae libros: praesens iste tractatus tanquā ex Gallicis tenebris in Anglicanā lucē, optimi viri sudore ac vigiliis vindicatus, adeo latū lautūq; inuenibus offert convivium, ut in eo nequaquā pigeat ab onō (quod aiunt) ad inalū consēdissē. Hic non ut in Cleāthis tabula voluptatē videbūt veluti reginā suo in solio collocatam, virtutesq; omnes quasi ancillulas ei ministrantes; sed tanquā*

in speculo contemplabunt, & pulchram virtutis effigiem, cuius amo-
 re capiantur, & deformem vitij imaginem, quam præ horrore vix a-
 quis intuebuntur oculis. Neq; hæc Agatharei alicuius penicillo, sed
 ipsius Apellis atq; Polycleti admirabili depicta artificio. Nam qua
 sine ad virtutum dignitatem illustrandam, sine ad vitiorum naturam
 explicandam in quibusvis ferè authoribus sacris ac prophanis reperi-
 untur, ea omnia in hunc quasi cumulum congesta, vno penè intuitu as-
 picere liceat. Ad hoc aduolate tanquam apes aluearium, ex omnibus
 floribus mellisfluum delibate succum: in hoc cursu verè Olympiaco ad
 metam vsq; pergit: huiusce vos curriculi nunquam pœnitebit. Au-
 rea hic fulgent Philosophia gemma, quibus à tergopositis, ne cum gal-
 lo illo Esopico in fœtido ineptorum codicum sterquilinio commorem-
 ni. Incomparabiliter (ut quidam loquitur) pulchrior est veritas Chri-
 stianorum, quàm Helena Græcorum. Meritò debent sacra litera nos
 quasipenitus absorbere, in his die nocteq; desudandum est. Interim ca-
 vendum tamen, ne sicut quidam imperiti philosophi, cum à sensibus
 profecti maiora quadam ac diuiniora vidissent, sensus omnimò relique-
 runt: ita & nos prætextu Theologia Philosophiam prorsus deseramus.
 Quamcunq; tandem artem profitebere, nunquam ad illius ascendes
 fastigium, nisi gradibus quibusdam philosophia. Placet ne tibi Galeni
 atq; Hippocratis officina? tritum est, sed verum est: ubi desinit phi-
 losophus ibi incipit medicus. Ad Theologia statim isti confugere castra?
 omnium artium atq; linguarum panoplia instructus accedas oportet.
 Miraculum visum est Hieronymo cunctam Græcorum bibliothecam
 à Iosepho sacris in literis enutrito enolutam esse. In Basilio ac Na-
 zianzeno nescias quid primum admirere, eruditionem seculi, ac sci-
 entiam scripturarum. Anatolius insignis Theologus in Arithmeti-
 ca, Geometria, Astronomia, Dialectica, Theoria, Physica & rhetori-
 cis disciplinis eis ἀρρον peruenit. Meletius Alexandria Episcopus, ὅν
 τὸ μέλι τ' ἀπὸ κινὸς ἐκάλειν, ἥ ἡ καὶ πάντα λόγων ἐνείκα τελευτῶτα & erat. Cri-
 tici Philonem Iudeum alterum Platonem pronunciarunt. Ipse Por-
 phyrus (in hoste enim virtus laudem habet) Originem non dubitabat
 quasi Philosophia corona insignire. Quem probatum authorem non
 perlegit Erasmus, qui & Thomam Scholasticorum antesignanum
 propter admirabilem in Aristotele peritiā ἀριστοτελικῶτατον ap-
 pellauit. Si domesticos expectamus stimulos, quibus ad Philosopho-
 rum studium excitemur, Theologos in medium producere liceret
 omnium artium choro stipatos. Nonne infinita propè Poetarum, Phi-
 los. Historiographorum peragrârunt volumina Inellus Episc. Saris-
 buriensis,

Euseb. ec-
 cles. hist. I.

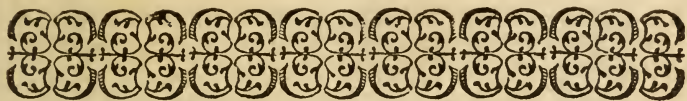
7. c. 32.

Theodor.
l. 3. c. 8.

burienſis, Fulco ſtrenuiſſimus in Papiſtarum proſtigandis copiis Achilles, Whitakerus Cantabrigienſis, & Rainoldus Oxoniienſis? Ne igitur pudeat ex philoſophico armamentario tela petere, quibus ipſi etiam Philoſophi (ſi opus ſit) conſoſſi iaceant. Id enim veritus eſt capitalis Chriſtianorum hoſtis Iulianus, qui idè gentilium ſcholas ne à limine eorum liberos ſalutare voluit, ἰνα μὴ, inquit, ὀκείοις ἀλεποῖς βάλῃμεθα. Hic eſt Goliath gladius (ut pulchrè Hieron.) quo ipſe Goliath ingulandus eſt; hæc Herculis clava, qua rabidi inter ethnicos canes reperiendi ſunt. Appolloniꝝ igitur veſtigiis inſiſtentes ubiq; inveniamus, quod diſcamus, ut ſemper proficientes, ſemper nobiſmetiſſis reddamur meliores.

Veſtri ſtudioſiſſimus
G. F.





IF such as toyle some trauaile take to *Indie* farre for gold,
And passe along the surging seas, amidst the blustering cold,
Deserue such guerdon for their hyre, such prayes for their paine,
Though they bring naught but worldly wealth, to maintaine priuate gaine,
Which with great danger gotten is, and fostered with such feare,
As clogs the minde with pensiue thoughts, with griefes and carking care:
Then great is his desert by due, who with his painfull toyle,
Hath vndergone this trauaile great, and brought from forraine soyle,
Such pearles of price, such choice receipts, as plentie here we finde,
To comfort soule and bodie both, and purge the troubled minde
From noysome humours, which doe breede such passions in the heart
Of those, who therewith poisoned are: and doth the same impart
To each man freely for his good: encreasing thus the wealth
Of them, who wish for quiet rest, and thirst for heauenly health.
These fruitfull labours then of thine, the vertuous will commend,
And with their tongues will thankfull be: and so adue my Friend.

q^d. T. W.





[The text in this block is extremely faint and largely illegible. It appears to be a multi-paragraph letter or document.]

W.T.P.

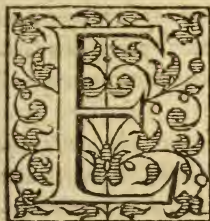




A COMPENDI-

ous and short summe of this whole

discourse touching the contentation of the mind:
distinguished into seven bookes.



Verie man naturally endenoureth by all means possible to liue quietly, & seeketh continually to settle himselfe in that estate, which he imagineth to be most to his liking and contentation: and to this end tendeth all his labour, counsells, deliberations, thoughtes, actions, imaginations, and enterprises whatsoener. Which

though it be most true, yet doe they not take one, & the selfe same course to attaine vnto their wished end: for some thinking felicitie to consist in riches, doe seeke for nothing else as long as they liue, but to gather wealth: others hunt after honour, and promotion, and some after pleasure, and delight: this man is best pleased with goodly and stately buildings, and that other with traueilling into farre Countries: and euery one applieth himselfe vnto that, which fitteth his humour and agreeth with his liking. But there is no man so fortunate as to find that which he seeketh, neither is there any but complaineth of his owne estate and condition: and that in such sort, as wee may euidently perceiue his vnquietnes, and discontentment. The reason whereof is this: They seeke for that in this world which cannot possibly be found: for this tranquillitie and repose of the minde is laide up in heauen, and in the kingdome of God, and is bestowed onely vpon them, who hope to attaine vnto it by the meanes of Christ Iesus: for the contentation, whereof wee now speake, is nothing else, but that blessed, and happie estate, which he hath purchased vnto vs by his obedience, which he reserved for vs, untill such time, as he appearing

All men desire to liue happily.

unto all the worlde in his glorie, shall make it manifest unto all men. And yet I will not say, but that it may appeare in some sort, and be attained unto eue in this life: & that true & unfained Christians, being illuminated and regenerated, perceiuing the vanitie of this world, and the corruption of all thinges therein, may so lift vp their hearts and mindes vnto God, and by a consideration of his goodnesse and bountie, finde such quiet and assured rest, as they could neuer before attaine vnto. And to the ende that men may the better come vnto this quiet and peaceable estate, I haue in these seuen bookes set downe the meanes that bringeth them thereto: so the end that they, by reading and endeauoring to follow those rules which are deliuered, may in processe of time by the grace of God obtaine their desire. And though the end belong and difficult, yet is it very excellent, pleasant, and profitable, and so greatly to be desired, that we ought to spare no travell or labour whatsoeuer, to attaine it. For it is so precious a lew-ell, as the least part and peece thereof, is sufficient to recompense all our travells, and paines.

Now, that we may the better understand wherein the contentation of the minde especially consisteth, wee must first search out those things, which doe most trouble and disquiet it. For as in corporall diseases, it is very requisite to know the causes whereof they proceed, to the end we may the sooner cure them: so is it conuenient, the better to appease the troublesome passions of the minde, to knowe what those things are that haue ingendred them.

Of these, some are externall: as povertie, dishonour, losse, iniurie, enmitie, and such like: and some internall. And of these there are two sorts: for some haue relation onely to the bodie, as hurts, and diseases: and some to the minde, as passions, and affections, which are the principall, and carrie the greatest sway in the mouing of our spirits. For as we see the power of the windes in the motion and stirring of the aire, the waters, and the trees especially to preuaile, for that their bodies are moueable, and subiect to euerie motion: so likewise the reason why euerie accidentall, and casuall chance doe trouble, and molest vs, is, for that our mindes are incombred with vnstable, and wauering passions: and therefore it is verie expedient, that in the beginning of this treatise we set downe the meanes that may purge vs of these passionate humours.

But first of all it is to be understood, that that which shalbe spoken

ken against these trouble some passions of the minde, will not make any thing for the prooffe, and approbation of that Stoicall opinion, which maintaineth a senselesse and blockish nature, void of all humanitie, and understanding: for affections are as necessarie for the maintenance of humane societie, and preservation of mutuall concord among men, as bread and drinke are conuenient for their vse. And therefore as skilfull Phisitians, who take vpon them to heale a disease, doe not purge the bodie of all moisture, but onely of that which is corrupt and putrified, and seeke to reduce the rest to a good and conuenient temperature: so likewise we must not labour to extinguish all affections in our nature, but to weede (as out of a garden) those onely, which are euill: and manure and husband the rest, to the end they may bring forth some good and wholsome fruite.

Against the opinion of the Stoikes which maketh men vn sensible.

Secondly, we must note, that there are no remedies more fit and conuenient to heale the diseases of the mind, then words, reasons, arguments, discourses and demonstrations, which doe liuely and naturally set forth both vice and vertue, in shewing the beantie of the one, to the end to make vs in loue with it, and contrariwise in declaring the detestable and foule euill fauourednes of the other: thereby the more to make vs hate and loath it. We must obserue then, that Phisicke is not good, vnlesse it be for such as take it, and for those whose natures are well prepared before to receiue the operation therof: and therefore if the reader will obtaine any profite hereby, he must reade diligently, and carefully lay vp in his minde those reasons which shalbe alledged, and earnestly craue at the handes of God, that these things may be effectually to his good: for it is he alone that must giue the encrease to these our labours, which otherwise will be altogether vnprofitable and vnfruitfull. We are like vnto them, who shewe and teach other the way they should trauell in: they tell them right, and where they ought to turne: but if they fall lame, or waxe wearie by the way, they can not giue them new legges or sufficient strength to trauell out their iourney. Wherefore seeing all dependeth vpon the grace of God, both the knowledge of them who instruct others, and the willingness of those who are taught, to put in practise, and to execute the counsels of them who teach them: let vs commend our selues vnto him & humbly beseech him to giue vs grace that we may both vnderstand, and studie earnestly to doe our diligence and endeavour.

A remedie against the passions of the mind.



THE SVMMME OF

the first booke, touching the con-
tentation of the minde.

AGAINST COVE- TOVSNES.

If seemeth that we liue in that age, where-
in nothing is accounted vicious, but words:
for as for the thinges themselves they are
currant, and receiueable among vs: as for
example, Couetousnesse is not condemned,
but onely in regard of the name. For as
for it selfe, all sortes of people, and all
vocations whatsoeuer are miserably in-
fected therewith. Goodmen, being wrapped up, and as it were sna-
red in the nets hereof, are often times beguiled with the vanishing
Sun-shine of this world: & therefore the Poet Simonides being asked
whether wealth or wisdom were most to be desired, answered, that
hee could not tell, for that hee sawe often times the wise to stand cap
in hand to the wealthie: which thing make many to passe on a resolute
course to gather riches, untill they haue entred into the schoole of
heauenly trueth and veritie, which presently instructeth them in a
better way. Nowe as concerning the loue of these corruptible and
transitorie goods, commonly called Couetousnesse, very fitly
in my opinion hath it beene called by wise men in former ages, the
Metropolitan or mother Citie of all mischief: and the spirite of
God hath named it the roote of all euill. And of this the authour
discourseth in this first booke, and sheweth that it is verie fitly
branded with this marke, as being the worste of all other: and there-
fore like a surgeon seeketh to heale that disease, wherewith hee seeth
his patient to be most troubled. And hauing laid this as a foundation,
that Couetousnesse is the most violent passion of all the rest, hee labou-
reth

reth to proue it by particular reasons, shewing that it debarreth vs of the vse of all things, and will not suffer eyther our selues or any other to enioy them. Next vnto this he painteth out a covetous man in his orient and lively colours, and maketh him the vildest slave in the whole world, the greatest Idolatour, theise, murtherer, Infidell, Atheist, & damnable creature that is: the author of all euil, the most miserable and abiect villaine, the poorest, leanest, blindest, and most unhappie man that can be imagined: and contrariwise, that a modest and a vertuous simplicitie, is a most excellent vertue: and that there is no sinne that Christians ought more carefully to avoide, then covetousnes: and that good men, who live contended with the grace of God, are most happie. And this is declared in the first part of this booke.

In the second part, hee sheweth the remedies against covetousnes, the principall whereof is the knowledge and feare of God: consequently he setteth downe all the rest, to the end that every one may consider of them: as for example; first that nature is content with a little: that covetousnes can not helpe them, who follow it, from the least euill that may be: and that there is no danger so great but covetousnes and riches may bring vs into it: that Avarice was never in estimation with any, but with the enemies of knowledge, and vertue: that it draweth after it all confusion: that wee haue infinite examples of such as haue liberally and honestly employed their goods in such sort as was convenient: that wee must first seeke the kingdome of heaven, and commit the disposing of our affaires vnto God: that Covetousnes is the more detestable if we compare it with other vices, which are opposite vnto it: and in a word, that there is no contentation of the mind in the loue and liking of worldly riches: then followeth the application of this doctrine vnto particular persons, and especially vnto Kings and Princes.

In the third place, he discourseth of the right vse of riches, and sheweth the fruits that proceede of charitie and liberalitie towards the poore, by arguments drawne from the nature of God: of the great profit we reape by almes giving: of the assured promises of our heavenly father: of the follie of the covetous man: of the nature of true charitie: of the maledictions and curses denounced against those which are not pitifull: of the unexcusable crueltie of avaritious men. And in conclusion answereth to the vaine objections of such

*as are covetous, who, to excuse themselves from being liberall, al-
ledge the feare they have least they should want, and that they have
not sufficient to give so many almes; and so concludeth in the end that
to repose our trust in Gods promises, is sufficient to extin-
guish Covetousnesse, and to settle our
minde in a peaceable and
quiet estate.*

THE





THE FIRST BOOKE.

Against Covetousnesse.



AMONG the manifold and sundrie vexations of the minde, there is not any (in my opinion) more furious or more violent, then a greedie and Covetous desire, which ingendereth; and, as it were, hatcheth exceeding troubles in whomsoever it remaineth. For as we see some men, which naturally are

*Covetousnes
the most fu-
rious and vi-
olent passion
of all others.*

so enclined to mischief, so seditious, so contrary to peace and tranquillity, that they are no sooner entred into a house or Common wealth, but presently they sowe discorde and dissention, troubling the common-quietnes and peaceable estate which was before: so also this cursed desire is no sooner entred into our heart, but that forthwith we perceiue a great confusion of tumultuous and dissentious appetites to boyle and rise vp within vs, which doe straightwaies entangle vs in the nettes and snares of the Deuill, and at the length bring vs to miserable death and destruction. He which will diligently consider the state of an auaritious man, shall evidently see that he hath no more rest, then hath the tree that is planted on the toppe of a high hill, which is continually tossed with the windes: there is no ende nor measure of his cares, feare, distrust, desire and despair: all which doe so pricke and disquiet him so often as he would sleepe, that it seemeth he lyeth among thornes and bryars. There was neuer so cruell a Tyrant as *Covetousnes*: for she massacreth all men with care and trauell, which are vnder her dominion: shee haileth and draweth them through fieldes, through woodes, through sea and land, in winter and sommer,

Quarant

THE FIRST BOOKE.

day and night, wette and dry, without giuing them so much as an houre to rest and repose them: she leaueth them naked, or else in their shirtes with some fewe ragges about them, and feedeth them with course bread, with dregges, onyons, nuttes, or skallions. And to conclude, if there be any tormented with this passion, there is none but will abhorre and detest him. Furthermore to shewe this her wonderfull crueltie, and that in as liuely and oryent colours as may be: if we haue riches, she leaueth vs but the sight of them, and taketh away the vse and pleasure we should haue of them: she shutteth our handes, and stoppeth our mouthes, so that we may neither taste, nor touch them: whereupon the *Poets* haue likened a Couetous man to *Tantalus*, who is euen readie to die with hunger and thirst, though he haue both apples and water iust at his mouth; and *Lucian* compareth him to a dogge couched in the hay, who can eate nothing himselfe, neither yet will suffer any other to take thereof, without barking and brawling at them.

*Couetousnes
deprineth vs
of the vse of
Gods bles-
sings.*

Furthermore, she wholly depriueth vs of all the blessings of God. For he hath created the world and all that is therein, for the profite, vse, and benefit of man: so that if hauing those his creatures, we doe not vse them for our necessitie, they are vnprofitable, and can not be called good in respect of vs, who receiue no commoditie of them. Which things the auncient *Grecians* did very wel vnderstand and declare, calling all temporal goods by a word, signifying the vse of things: shewing thereby that we may not rightly terme that our good, whereof we make no vse, or commoditie: by which occasion *Esope* (who was a pleasant conceited fellow, and full of wittie deuises) seeing a man very sore troubled, for that one had stollen away his treasure which he had hidden in the ground, aduised him to take a stone of the like quantitie and waight, and to lay that in the same place, where before he had hid his treasure, and withall to imagine that it was his money, and all was well ynough: giuing thereby to vnderstand, that this should serue his turne as well as the other, and that siluer and gold are not otherwise to bee accounted goods, vnlesse it be of them, who make an vse of them: as for those who vse them not; they are onely profitable in

in opinion and conceit.

Moyſes alſo, after the deſcription of thoſe things which God had created in the beginning, reciteth that particularly and generally they were good: that is to ſay, well and wiſely ordeined for the commoditie, pleaſure, and profite of men. There is nothing then more contrarie to the ordinance of God, his bountie and deuine wiſdome, then Couetouſnes, which maketh that vnprofitable and vnfruitfull, which God hath created for the uſe and benefite of man.

S. Chryſoſtome ſpeaking of the hatred and enuie which the Couetous man beareth againſt the proſperitie of his neighbour, and of the griefe he hath when hee ſeeth him uſe that which he hath, with thankſgiuing, ſaith, that if it were poſſible hee would ſell the ſunne: that is to ſay, his brightnes and heate, if it were in his power: and ſo would they deale with the ayre and the water, and ſuch like, which God hath created common for all, in ſuch ſorte as no man may appropriate them to him ſelfe. It may be further ſaid, that if they were lordes of other thinges, as they are of their golde and ſiluer, that notwithstanding they would be afraid to make any uſe of that which they haue, not conſidering (like vnſenſible creatures) that there is nothing that dureth for euer but onely God, and that according to the lawe and vneuitable neceſſitie, whereby the continuance of all things is determind and appointed, they muſt paſſe away and haue their ende, and are conſumed either by wearing, or by wormes, or by ruſt and rottenneſſe, or at the leaſt by time, which waſteth and conſumeth whatſoeuer eſcapeth or ſaueth it ſelfe from the other deuourers. Seeing then that of neceſſitie they come to an ende one way or other, is it not much more reaſonable that man ſhould make uſe and profite of them, ſeeing it is the pleaſure of God, who is acknowledged, loued, and honoured by this meanes in the uſe of his creatures, rather then to leaue them to be conſumed of wormes without any commoditie?

*A couetous
man hateth
himſelfe and
others alſo.*

I demand of the Couetous man, how he would like of thoſe ſeruants and hirelings, who by their negligence and careleſnes haue ſuffered his houſes to fall into ruine, and haue left his lands and vineyardes vntilled, or ſeeing ſome man or maide ſeruant in his houſe, which ſerueth him to no purpoſe, how he would be
pleaſed

pleased with them? why doeth he then make no vse for the most part of his riches and treasures, but keepe them altogether vnprofitably? why doeth he not thinke alio that he is the seruant of God, holding of him whatsoeuer he hath, with commaundement to make vse of them, and that he is countable for the damages and losse which happeneth by his want of trafficke, that is to say, for that he hath not vsed them as the Lorde hath commanded.

Mat. 25. 14.

It is certen that Christ Iesus in the parable of the Talents, signifieth no other thing, but that whosoever hath receiued any grace or gift of God, of what kinde, qualitie, or price so euer it be, if that he doe not so employ it as that there may be made some profite thereof, shalbe punished and cast into viter darknesse, because of his idlenesse; yea though he hath kept that which hath bene giuen him so well, that it be neither lost nor diminished, while he had it in his hands.

I
First, he maketh himselfe a slave to that which should be his slave.

And is not this a wonderfull punishment, that a man should be made a slave vnto that, whereof he should be master? For which hath more authoritie, he which suffereth and endureth all things for his goods, to the ende he may keepe and encrease them; or those things which are vnprofitable and doe nothing for him? if they were turned into men, and that one should enter into an house where this order is, he could neuer iudge who were master. If then we do esteeme that man to be in miserable estate and condicion, who hauing bene a lord and master, is by some mischance become subiect to his vassaile and seruant, though he be a man, and by his vertue and wisdom aduanced to some degree: what shall we say of him, who willingly maketh himselfe a slave, and that to madde and senselesse creatures, yea, and that which is worse, to sinne and to the deuill? For who so euer is couetous, is an Idolatour: for that the loue and confidence which he ought to haue in God, hee repositeth all in the creature, which by this meanes is, as it were, deified by placing it in his heart, which is the fairest and most excellent place in all the Temple of God, and the very seate which he hath especially chosē and reserued to sit in, as in his throne, there to dwell continually by his holy spirit. And if so be that one onely signe which we make before an Idole, as to lift vp the hands, to

bowe

2
Secondly he is an Idolatour.

bowe the head, and bende the knee, be a sufficient argument to prooue that we are Idolatours: what shall it be accounted, when we set our whole hearts and affections vpon a creature, reposing our trust therein, thinking of nothing else day nor night?

Furthermore, a man that is couetous, is a thiefe and a wrong-³ full dealer, not giuing to euery man his owne. For wee are not the lordes, but the ministers of those goods which we haue, as *Thirdly he is a thiefe.* also of all the other giftes and graces of God, for to aide and helpe our neighbours, and not to keepe them locked vp in our chestes. The ouerplus then of that which is requisite for the necessarie vse of vs and of our families, appertaineth vnto them who are in pouertie, and we robbe and spoile them, if we re- taine any thing from them, and we deserue as great rebuke as doeth the Princes Amner, if he reserue parte of the money which is giuen him to distribute to the poore: which thing the heathen did well vnderstand.

Elia reciteth the historie of a certaine Lacedemonian, *Lib. 14. Cap. 32.* (called *Timandridas*) who taking a long iourney, before he departed left the charge and government of his house to one of his sonnes. Long after, at his returne finding his riches to be greatly encreased, and that in his absence his wealth was so augmented by the frugallitie and painefulnesse of his sonne; in steade of commending and praising him, sharply rebuked him, saying, that it appeared evidently that he had beene a wrongfull and an vniust dealer, and that he had done iniurie to the immortall gods, to his neighbours, and the poore, to whome we ought to giue whatsoeuer we haue, more then for our owne necessary use. For which cause *Moses* commaunded the Iudges, whome hee had appointed to heare and determine the controversies of the people, that they should especially take heede of covetousnes, for that it is the ruine and viter subversion of iustice.

He is also a murder⁴er, not for that he killeth his neighbour by violence, though this his covetous and griedie desire be the principall and chiefe cause of all warres, oppressions, robberies, *He is also a murder⁴er.* spoyles and desolations which followe: but some may excuse this matter, in saying that these desolations and miseries do not alwayes accompanie griedie minded men: notwithstanding,
it

it can not be denied but that they be manquellers, though there were no other reason but this, that they will giue nothing vnto their neighbours to relieve and nourish them; for even as the fire is extinguished and quenched, not onely by throwing on of water, but also by taking away of the wood and other matter whereby it is fedde and nourished: so also may one destroy and take away the life of a man, not onely by offering him violence, but also in refusing to give that vnto him, which is necessarie for his preservation. Moreover, he is very vnthankfull; for who hath bestowed vpon him all that which he hath? Is it not Christ Iesus, for whose sake God his father hath given them? and this is the very same, whose members he suffereth to perish with colde and hunger, not vouchsafing to give them bread and water to nourish them, or any course and vile ragge to cover them.

6
He is also an
Infidell and
profane per-
son.

But this is not all: the most dangerous and pernicious mischief is, that he is also an infidell and miscreant. For covetousnesse hindereth vs from hearing of the worde of God, which is the foundation of our faith, or else if we doe heare it to the ende to lay it vp in our heart, it profiteth vs nothing, for that it is choked forthwith in such sorte, that it can not spring forth: even as the seede that is sown among the thornes. Which thing one may easily perceive in all sortes of covetous and avaritious persons, which doe not consider that the nourishment, and preservation of all thinges doeth depend of the providence of God. Propound vnto them the promises which God hath made, and they make no account of them; nay, they doe esteeme more of ten crownes which they haue in their coffers, then of all the sayings and examples of the whole Scriptures.

If you thinke to feare them with the threatnings which God hath breathed forth against them, who repose their confidence in riches, which are not content with their nourishment and cloathing, who helpe not their neighbours, shewing vnto them that in so doing, they shall both loose them selves and the kingdome of heaven: you shall not see them so much mooved; as if they had lost sixe pence. Is there then more faithlesse people then those which distrust the providence of God, which doubt of his promises, and haue no feare of his threatnings? and howe should they beleeeve in God whome they knowe not? It may
be

be they haue some slight conceit of him which quickly passeth away; but this is no true and sound knowledge: for if they did knowe him as he doeth shewe and make manifest him selfe vnto vs, as he is the fountaine and spring of our life, rest, and quietnes, and that all thinges are vaine, and he alone the soveraigne good; which is able to satisfie and fill our desires; would they not leaue all their great and excessive cares which they are encombred with in this worlde, for to rest and repose them selves wholly in him?

By this we may also gather, that the covetous man hath no faith, and that he careth neither for God nor his lawe. For it must needes be (as S. Iohn saith) that we must haue charitie, if we will haue God dwell with vs, who is nothing else but an eternall fire, burning and glowing with charitie; without the which we are neither the members nor the disciples of Christ Iesus: and this is that principall vertue which doeth evidently declare, that we are regenerated, and that we haue his spirite dwelling in vs. howe can he then haue God with him, who hath no alliance with Christ Iesus, without whome the Father availeth nothing? by the same reason it may appeare that there is not his lawe in him, for that is all comprehended in this worde charitie: what religion then hath he, who is without faith, without God and without lawe? wherein differeth he then from the Atheistes, who thinke and teach that there is no God, and that the worlde is not governed by his providence? surely in nothing, vnlesse it be in that he is somewhat more fearefull and more bashfull, as having some superstitious opinion of God, which the other altogether wanteth.

7
He is an Atheist and irreligious.
1. Iohn 3. & 4. chapters.

All this being considered, shall we marvaile if Christ Iesus said, that it is a very difficult and hard matter for a rich man to enter into the kingdome of heaven? and no wonder is it that S. Paul doeth so earnestly exhort vs to flie covetousnesse, in saying that it is the roote of all mischief, and that they that will be rich fall into tentation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction. One saith that in time past poverty was a vertue that did instruct and teach it selfe, because it made man capable of all good and laudable artes. But contrariwise we see that riches ordinarily

Matt. 19. 23.

1. Tim. 6. 9.

THE FIRST BOOKE.

ordinarily make men idle and sluggish to follow vertue: and if peradventure they haue learned something, they are readie to forget it, and prompt to leaue the studie and exercise thereof.

Lib. 1. cap. 8,
9. 10.

Aristotle saith in his *Politiques*, that all vice proceedeth from covetousnes and from ambition, as from the originall fountaines, and that these as the seedes from whence spring treason, rebellion, wrong, robberies, thefts, tyrannies, oppressions, superfluities, subversions, warres, dissensions, and in conclusion, all mischiefes what so ever.

*Plutarch in
the life of
Phocion.*

By reason whereof *Crates* had some probable cause to cast his goods into the sea, desiring rather (as he saide) to drowne them, then to be drowned himselfe by them: and *Phocion* also to refuse that great some of money which *Alexander* sent him, beeing mooved thereunto by the great fame that was spreade abroad of his excellent vertues, and of a princely magnanimitie and heroicall desire he had to remunerate and honour a man endued with such and so many surpassing qualities. And let vs note that prudent answer he made to his Embassadors: for being desirous to knowe the cause which had enduced the King their master to honour him with such a present, they answered, that it was the report he had heard of his rare vertues. I beseech him then (saith he) to suffer me to remaine as I am. Insinuating thereby that it was a very difficult thing, to hold vertue and riches both together.

of content
when men were
as with
content

At such time as in Rome and Lacedemonia povertie was not despised, and that men were contented onely with necessarie things, they were wise, constant, iust, temperate, doing right vnto all with whom they conversed: and very carefull that in the time of peace the lawes might be publicly observed among the Citizens, their children wisely instructed, and all estates marshalled vnder a severe and straight discipline: in warre, they were vigilant, laborious, patient, couragious, prudent, valiant, and invincible, not onely against their enemies, but also against all calamities and miseries: yea against blowes, stripes, and death it selfe. But when as those who succeeded them (neglecting the example of their anceltours) beganne to contemne povertie, and to delight in the glittering shewe of wealth and riches, desiring rather to fill their cities, their temples and houses

ses

ses with the gold and wealch of their enemies, then with their fathers to bewtifie them with their armes and weapons, greedie desire having once possessed their hearts, forthwith the love and liking of vertue was cleane extinguished, and riches entring in- to their Church, expelled religion, and chased discipline out of their houses and cities, and brought in pleasure, banketting, plaies, prodigalitie, iuglers and tumblers, cookes, and clawbacks, and in a word, all persons and sports which were fit to weaken and effeminate their minds. And perceiving at length that they had not sufficient to maintaine such excessive charges, in stead of acknowledging their faultes, and returning to liue as their predeceffours had done, they augmented their follies: for af- ter they had not wherewithall to maintaine their licentious li- ving, they beganne to prie into the estate of their fellowe-citi- zens, forging crimes and other sinister meanes, thereby to get that which they had. Whereby it happened that God who is the protectour of innocents, and the revenger of wrongs and oppressions which are done vnto them, hath permitted that im- mediately after this their corruption in manours, they should also fall by their ambitious desires into sects and factions, and so at length into civill warres, which was the meanes that in the ende their whole estate was subverted and overthrowne. And who can denie but that this is also the cause of the great confusi- on and disorder in the Church, which to our vnspeakeable grieve we behlod in these daies? for in the time that the Church was poore, and that the Apostles and Pastors thereof had nei- ther gold nor silver, they florished in all kinde of vertues. The Bishops were learned, modest, wise, sober, painfull, vigilant, gen- tle, peaceable, and shining lights in the middes among the peo- ple, living in so great charitie that they accounted that which they had not their owne, but made it common to all men.

*Avarice the
cause of the
confusion in
the Church.*

Bishop

Act. 2. 24.

Those which had possessions and goods solde them, and brought the price, and laide it downe at the A- postles feete, who parted it to all men as every one had neede. Furthermore, they continued with one heart in pray- er and supplication, and did eate their meate together with

THE FIRST BOOKE.

with gladnes and singlenes of heart, praising and lauding God for all things : and as concerning their faith, it was so great, that they could not be turned from the profession of Christ Iesus, neither by threatés, nor any torments that were offered them. For millions of them suffered martyrdome, and satisfied with the effusion of their bloode, the crueltie and rage of the Tyrants, which was otherwise vnsatiable, who waxed sooner wearie with murthering, then the Christians with suffering. But after the inconsiderate zeale of some Princes had increased them in wealth and possessions, presently (as saith *S. Ierome*) they began by little and little to deminish and to decay in godlines, vntill at length they haue fallen into that miserable estate wherein we now see them, which is such, that it is a difficult matter to iudge who are most vicious, the pasture or the people, struiuing to exceede each other in impietie and vngodlines. Which if we consider, we must needs approoue and allow that memorable sentence of *S. Ambrose*, spoken in the *Council of Aquila*: that pouertie is no lesse glorious in Gods ministers, then profitable for his Church : and that which *S. Paul* saith, that godlinesse is great gaine, if a man be content with that he hath.

The Covetous man when he ioyneth house to house, and land to land, vntill there bee no place left, thinketh he gaineth very much : but these sencelesse creatures doe not consider in the meane time, the losse they haue on the other side of the graces of God, of the kingdome of heauen, the quiet of their minds, and of all godlines : the least of which things cannot be recompensed with all the goods of sea and lande. They seeme to fill: (as Augustin Caesar said) with a golden hooke, for that which they loose farre surmounteth that which they get. They are like vnto them who are swolne with the drop sicke, who a farre off seeme fat and to be in good liking, by reason of the abundance of the humours in their bodies, though that for this cause they be soare and dangerously diseased : so doe we iudge by the outwarde appearance that riches are very pleasant, and such as loue them very happie, though that for the most parte, there be nothing more vile and filthy in their houses, then them selues : as Socrates saide to Archelaus, who hauing builded a goodly and sumptuous house, which he had furnished with costly moouables,

*Xenophon in
his discourse
of notable
sayings.*

*The Covetous
man*

ables, and all sortes of antiquities that could be found: nowe as many ranne thither to see the rare things which were there, *Socrates* tooke occasion vpon a time to say vnto him: Alas poore man doest not thou consider that among so great a multitude which repaire daily vnto thy house, there is not one of them that desireth to see thee? declaring thereby vnto him, that there was nothing in his house, but was better accounted off then him selfe. *Diogenes* taunted another man after the same sorte: forentering into his house which was adorned with riche hangings of tapistrie, he spate in the owners face, saying it was the filthiest place he coulde see. It is then the sottish, and foolish opinion of men, or else the malice of such as flatter them, that maketh them to be esteemed so happie: for as that is not alwayes a good horse which hath his bridle and saddle adorned with golde; so also may not that man bee accounted blessed, who hath rich attire, sumptuous buildinges, and costly moveables.

Hippomachus (as *Plutarch* writeth) hearing a man commended for that he was of a huge and mightie stature, as if so bee for that cause he had bene a likely man to winne the honour and the victorie at gamings and masteries of price; yea marrie, (saith he) if the *Crowne* were hanged in a high place, and that one should reach it with his handes. So likewise should rich men haue a great advantage over other men, if that felicitie might be solde, or consisted in golde, silver, or revenues.

But all this can not satisfie our mindes, whereas contrariwise povertie hindereth not the rest and quietnesse thereof, especially among wisemen. The Apostles were very poore, and forsooke all they had to followe Christ Iesus; and yet esteemed them selves as rich, as if they had possessed all the worlde. *Tellus* the Athenian having but a little house in the fieldes, with small substance to nourish him selfe and his children, was contented with that little he had, and passed away his time in great rest and quietnesse. Contrariwise, *Cræsus* thought it not sufficient to be king of *Lydia*, highly honoured and obeyed of his subiectes; who willingly gaue vnto him whatsoeuer he desired: which *Solon* perceiving; accounted him lesse happie then *Tellus* the Athenian: wherein he was no whit deceived, for in the ende

In his treatise of covetousnesse.

Plutarch in the life of Solon.

THE FIRST BOOKE.

his desire to waxe great, and to enlarge his Empire, provoked and stirred him vp very vnwisely to enter into warre with Cyrus, who vanquished him, and bereaved him of his kingdome, his wealth and libertie, and escaped hardly with his life, serving for an example to all posteritie, and especially to great princes, who ought to looke well about them, and to consider, howe smally wealth availeth to make a man happie, to the end they may be content with their estate, and learne (as the auncient Greekes were wont to say) that the halfe ordinarily is better and safer then the whole, because that such as are not contented, but with an vnbrideled desire, oftentimes by this means loose both, as experience daily sheweth. *Antiochus the great,*

Inst. lib. 31. who was the most puissant and mightie King in all *Asia* in his time, lost all that he had, because he was not content with that which was sufficient, but would augment and enlarge his dominions: and to this ende entred into warre with the *Romanes*, who vanquished him, and tooke from him whatsoever he held on this side the mountaine *Taurus*. *Constantine* the eldest sonne of him that was named the great, not contenting him selfe with his parte, though he had *Italie*, and the better halfe of the *Romane* Empire, yet fell out with his brother *Constans*, to the ende to spoyle him of that he had, and to make him selfe lorde thereof: but the contrarie happened; for he was slaine, and lost both his kingdome and his life. And of late memorie hath not that mightie house of *Burgondy* fallen into extreeme ruine and desolation, through the ambition and griedie desire of Duke *Charles*, who was neuer contented before he had procured his owne overthrowe?

*Philip de
Commines.*

It fareth with covetous men as it did with *Aesopes* dogge, who having a piece of meate in his mouth, and espying the shadowe thereof in the water, thinking it had bene another piece of flesh, snatched at it, and through his griedie desire lost that which before he had. Even so rich men, who might peaceably and quietly enioy the goods they have, and eate with pleasure the fruites of their labours, by this their covetous humour they deprive them selves wholly thereof, and setting before their eyes a fraudulent hope of thinges that seeme to be good, forget for the most parte those thinges that are good in deede.

Which

Which thing *Cyneas* did very excellently and wisely declare vnto King *Pyrrhus*, seeing him readie to enter into warre with the *Romanes*, what meane you, saith he? to whome the King answered, I purpose to conquer *Italie*: and what will you doe then, said *Cyneas*? from thence I intend to goe into *France*, and backe againe into *Spaine*, and so into *Africke*, and in my returne to get *Sicilia*, that in the ende after these happie and fortunate conquestes, I may returne home in triumphing wise, and repose my selfe all the rest of my dayes in honour, glorie, and great prosperitie; whereto *Cyneas* answered, what neede you take so long and so daungerous a course to come to quietnesse? live you not now in tranquillitie with lesse danger and trouble? We may see by this that (as *Salomon* said) foolles have nothing but vexation with their goods: and that *Saint Chrysostome* had great reason to compare them with savage beastes, which cost great labour and travell to take them, and beeing taken, aske as much or more paines to keep them that they hurt vs not.

*Plutarch
in the life of
Pyrrhus.*

It were the lesse harme, if after they have desired, and with great labour attained vnto wealth, their desire were quenched, as hunger and thirst is satisfied with drinking and eating. But they serve but to augment and increase their desire, which becommeth more greedie; even as the fire which is not quenched, but more & more kindled with the wood that is put to it. When we see a man that drinketh continually, and yet can not slake his thirst, we conjecture forthwith that he is distempered, and that he hath more neede to be purged, and his bodie to be cleansed from corrupt humours, then to give him more drinke: so also this great desire which alwayes eateth, which hath so monstrous a bellie, and vnfatiable like vnto the grave, doeth it not evidently declare that the mind is very sicke, & therefore to recover it selfe, it must be first purged & clenfed of the passion that tormenteth it: this being done, the disease would incontinently cease, & the patient should forthwith eate, drinke, & sleepe at his pleasure, as well as the shepherds & laboring mē, who are merry al day in the fields, & at night sleepe most soundly in their poore cabbins: they alwayes eat their meat with a good stomacke, & after come to their labours cheerefully, for that their mindes are not troubled with this passion. A man would sometime give all that he hath

*Riches make
men more
covetous,
whereas mo-
dest povertie
is alwayes
ioyned with
contentation.*

to be deliuered from death, or from some daungerous disease, so should a covetous man purchase (even with all that he hath) this quietnesse and contentation of minde, and if he will not, let him not be ouermuch offended with the ravenous souldier, or the thiefe that spoyleth him of his riches: for by this meanes he is delivered of that, which was his hinderance to come to quietnesse.

In his 230.
discourse tou-
ching wealth,
povertie, and
covetousnes.

Plutarch in
his treatise
of the quiet-
nes of the
minde.

Plutarch in
the same
place.

Stobæus remembering the example of a certaine philosopher named *Anacreon*, (to whome the tyrant *Polycrates* having given five talents, which amounteth to the summe of about three thousand crownes) saith, that he seeing so great a heape, was marveilously troubled in his minde in devising howe he might bestowe it, and for that he was in continuall feare, thinking of nothing else but of his money; in the night in steade of taking his quiet rest as he was wont, he could doe nothing but thinke of his crownes, and dreame there was some thiefe picking his coffers, or at his gates comming to cut his throate for his money, which he perceiving, and seeing that his care continually encreased, he tooke forthwith all his money, and restored it againe to *Policrates*, saying, that in foure or five dayes which he had kept his money in his house, he had put him to more paine then ever he could doe him pleasure. *Zenon* having lost all his goods vpon the sea in a tempest, saving a thredde-bare cloake which he had about him, greatly reioyced and thanked fortune, that she had taken away his goods, whereby she had delivered his minde from captivitie, and made it fitte to receive the excellent treasures of philosophie, whereto hereafter he meant to betake him selfe. *Demetrius Phalerius*, who had long time bene a marchant, entred vpon a time into the schoole where *Crates* read publickely; and after he had heard him dispute of vertue an houre or two, with great admiration cryed out: miserable man that I am, that have bene so long time in ignorance, and haue so little esteemed these goods which are so precious, and may be so easly attained, for to purchase with great tra-uaile and hazzard such things as are most fraile and transitorie. We see then the exceeding sorrowe these great personages had, in having employed their time to gather such goods, as at the first smacke they haue at philosophie and the knowledge of vertue,

vertue, begin forthwith to repent them selves, and to reclaime their mindes, yeelding their whole consent to purchase a confederacie and aliance with true vnderstanding and knowledge.

Riches might the better be borne, if this villanous desire had not bewitched them, and wholly bereaved men of all sence, whereof indeede they must needes be wholly destitute, seeing they suffer them selves to be ruled by a filthie strumpet common to all the worlde, both to the master and the man, poore and rich, labourers and artificers, (for all are in love with riches) and to betake them selves wholly to this vnconstant house-wife, they forsake the love of vertue, which is the most beautifull and noble princes of the world, descended from the grace and goodnesse of the immortall god. Is there any besides the covetous person, and such as are blinded with their owne affections, so base minded, that can abide so great a disgrace? and though they bee Kinges and Emperours, can wee esteeme them of a gentle and noble minde, who suffer themselves to be buried in such a stinking sepulchre? It is written that in olde time, when there was a question mooved among a great companie, what was the greatest thing in the world, some saide honour, some health, some riches, and some bewtie: others iudged other things, as they were diversly affected. After everyone had given his verdit, and the reasons he had to defend his assertions, one among the rest said, yet there is one thing which is greater then all these you haue spoken off, and that is the minde of him which maketh no account of these thinges, which you doe so greatly admire and esteeme. And although this be true, yet knowe we not howe to make the worlde beleve thus: which in his olde age so exceedingly doteth. Some *Thersytes* in these dayes shall be greatly honoured for his riches, when as some other vertuous and wise man shall hardly be known of his neighbours.

If there were any in these dayes that would refuse such a kingdome as *Egypt*, as did *Moses*; or his burthen of golde, as did *Fabrizius*; or would disdain and scorne at the great pompe of some *Alexander*, as did *Diogenes*, they should be scorned at; and made the common by-woorde of every mans mouth,

Wages

Heb. 11. 24.
Valer. lib. 4.
Chap. 3.
Plutarch in
the life of
Alexander.

THE FIRST BOOKE.

mouth, which thing we see by experience in the people of *Brasilia*, whome we repute rude and barbarous, for that they reckon of nothing but of that which is necessarie, esteeming more of a knife, a bill, a bowe and arrowes, whereof they may make some vse, then of golde and silver, and all other superfluous thinges that are brought them. This was also the life of the *Patriarkes*, wherein also *Adam* had passed his time in the garden of *Eden*, if he had continued in his innocencie, observing the commaundement which God had prescribed him. This was also the manner of life of the Sonne of God, who being made man, and walking here vpon earth, was contented with bread and water, and sometimes some little fish for his nourishment, and a ship, or the toppe of some mountaine for his lodging. VVhat absurditie is it then to glorie in seeking for those thinges, which all vertuous and good men haue despised?

Saul, who was the first King that God gave vnto the children of *Israel*, though he had bene annointed by *Samuel* in the presence of all the tribes, who with their cries and acclamations approoved and liked of the ordinance of God, notwithstanding after all these ceremonies and honours, desisted not to goe into the fieldes after his accustomed manner to keepe his fathers cattell, not shewing any signe that his heart was any more lifted vp, or that he was proude of that dignitie wherein God had placed him. Though *Abraham* were a great Lorde, rich in golde, in silver, and had a great familie, loved and revered of Kings of the countrey where he dwelled; and moreover so mightie and puissant, that with his servants he had discomfited foure Kingdomes, who were returned in victorious manner from *Sodome*; notwithstanding he never in all his life had any other house, or castell for to lodge in, then a poore tent, nor ordinarily at his table any thing saving bread, beare, and milke for his nourishment. If he made any feast, (yea though it were to Angels) he added but cakes in steade of other delicates, and sometime a piece of the fattest and tenderest veale he coulde choose among his whole flocke; which did not proceede of a niggardlinesse, and a desire he had to spare, and to increase his wealth: for he was so liberall, that it sufficed him not to keepe open house to all the worlde, and to sende his servants abroade

to

to invite the poore, and such as were travellers vnto his table, but hee him selfe would watche for them, and with great importunitie entreate them to enter into his house. And did hee not shewe great magnificence after he had overthrowen those foure Kinges, and gained all the bootie and spoyles they had gotten, when as lifting vp his handes to heaven, he sware to the King of *Sodome*, that hee would take nothing, no not so much as a threade or shoole latchet? The cause then why hee vsed such frugalitie, and so slender an ordinarie, was not because he was a pinch-pennie, but because he abhorred these vaine and superfluous delicates, without the which no man is nowesteemed of the vaine people of the worlde, by reason they consider not the excellencie and noblenesse of our nature, and the ende whereunto we were first created, and after regenerated by the grace of God.

Gen. 14. 23

If a King, a Prince, or meane gentleman would in these dayes vse the trade of marchandise, and negotiate in matters of small importance, he should be accounted a man of a base minde. So should every man, that not considering he is created after the image of God, and that the better and more excellent part whereof he is made, hath his beginning from heaven, doeth so abase and obscure him selfe. Ve are of the race and lineage of God, (as *S. Paul* saith) and therefore it is a great shame for vs & a dishonour to God that we live so miserably, and that we have alwayes our heartes in our bagges, or counting houses, or else in some golden mine. The Grecians call a man (*Anthropos*) that is to say, looking vpward; to give him to vnderstand by his name, that as his countenance is lifted vpward, and his eyes looking towardes heaven: so also should he continually beholde it, and withall, him, who governeth and ruleth therein. And though his body be travailling on earth, yet must his minde be alwayes walking in heaven, in the pallace and goodly galleries of his God, and feede him selfe with the sight of those goodly pictures and surpassing excellencies which he seeth there.

He sheweth by similitudes, testimonies, and the consideration of our creation that Christians must be free from covetousnesse. Acts. 17. 28.

of man

Of all the parts of mans body, is not the head, in which the mind of man hath his principall operation, the furthest from the earth? which thing god hath very wisely ordained, to give vs to vnderstand, that we ought not to defile it with any worldly cogitations,

of man

THE FIRST BOOKE.

but diligently to preserve it as the Sanctuarie of God, wherein nothing ought to enter that is filthie or polluted. The Temple which Salomon builded, was within covered with fine golde. So likewise should the heart of the faithfull, wherein I E S V S C H R I S T hath builded a temple vnto God his Father, bee inwardly garnished with all celestiall and diuine meditations and affections.

*The blindness
of those
which are
covetous.*

We are then very vnhappy, and wee haue a beggarly heart, in making the house of God a place of marchandise: we ought so much to love sanctitie and holinesse, and to be so carefull herein, that even our feete, that is to say, the sensuall and brutish parte of our mindes be alwayes neate and cleanly; and for that naturally it is filthie and stinking, and furthermore it walketh with the worlde, which is altogether corrupt: It is almost altogether impossible, but that by these diuers occasions it should gather much corruption and filthinesse. Wherefore Christ Iesus expressly commaundeth vs continually to wash it, to keepe it cleane and pure. What shall we say then, if there be dust, not onely in our feete, but also in our eyes, and that our soules which are immortall, and called to the participation of life eternall, haue (even like swine) no care of any thing, but of the bodie, and of that which is fitt for the clothing and feeding thereof? We are no more strangers and forrenners, but citizens with the Saintes and of the household of God. Our conuersation is in the heavens, and we fellowes with the Prophets, Apostles, and with the Angels; shall we suffer then, (thorowe an avaritious and mischievous desire) our estate to be so abased, and our selues to be made like vnto the ierpent, eating the dust, and creeping all dayes of our liues vpon our bellies? we doe evidently declare that we knowe not what the kingdome of heauen is, neither yet life everlasting, nor the glorie of the children of God, nor their hope, in that we haue our heartes so fixed and fastened vpon the earth.

John 13. 10.

Ephes. 2. 19.

Phil. 3. 20.

The Apostles and Martyrs having tasted by the spirit of God,
 — what this kingdome is, haue afterward bine even prodigall of their
 — goods, libertie, ease, yea, of their blood, and of their liues:
 — and helde nothing so deare, which they did not foorthwith
 — leave and forsake, the sooner to attaine this heavenly kingdome.

So

So should we doe, if we would take a little paine to learne this goodlie lesson, which God gaue to Abraham and his children, that is to say: that he was there buckler and there exceeding great reward. Let vs heare what great profit and contentment David received, after hee had studied this lesson a while, and what a song he made in the praise of the most highest, for that it had pleased him to teach him this by his holy spirit: saying,

Gen. 15. 1.

Psal. 16. 5, 6.

*The Lord my God the portion is
of mine inheritance:
And thou art hee that dost maintaine
my rent, my lot, my chance.*

*The place wherein my lot did fall,
in beawtie did excell:
Myne heritage assigned to me
doth please me wondrous well.*

S. Paul likewise (who knewe what an excellent thing it was to enioy the grace of God, writing to the Corinthians) saith: Wee are as poore, and yet we make many rich, as having nothing, and yet possesse all things. Having learned (saith he, in another place) in what estate so ever I am, there with to be content.

2. Cor. 6. 10.

Philip. 4. 11.

Good husbands doe highly esteeme of those pastures and otherlands, which are not subiect to many inconveniences, and beare great and good store of commodities without any great charges or expences. And if we must haue this consideration in worldly matters, is there a more excellent good then vertue, then the knowledge and loue of God, and the alliance that by this meanes wee haue with him? for this cannot be robbed or stolen away. He which hath gathered such treasures, feareth not to loose them, neither by fire nor water, neither that the rust should consume them, nor the moathes eate them, or time any whit empaire them. Besides all this, he is content, which is the most principall point in riches: for he desireth no more, he hath no more neede: he thinketh his wealth is sufficient to serue him in all necessities: what man is there

*There is no
consensment
but in the
goodnes of
God, which
teacheth us
to auoide co-
uetyse.*

of

THE FIRST BOOKE.

of any iudgement, that doth not more esteeme of Lazarus
 Luc. 16. 19, all hungrie and naked as he was, with his patience and vertue,
 20. then he that refused to giue him his almes with al his riches? who
 is there likewise that will not more highly commend the conti-
 A. A. 8. 13, nencie of *Saint Peter*, which refused the money that *Simon*
 20. *Magus* offered him, then all the riches, rents, and reuenues
 of that forcerer? We must then conclude, that there is no good-
 lier possession then vertue, nor greater reuenues, nor more con-
 tinuall, then not to be covetous. And it is great follie among
 men to take so much paines, to fill their garners with corne,
 their sellers with wines, and their coffers with crownes, seeing
 they make so small reckoning to replenish their hearts with
 vertue, the atchieving whereof is so certaine, and the possession
 so glorious and honourable.

*Plutarch in
 his discourse
 of covetous-
 nesse.*

Stratonicus reprehending the *Rhodians* for their great and ex-
 cessive expenses in their banquets, and buildings, said, that they
 made them houses as though they were immortall, and ban-
 queted, as though they should die forthwith. One may say so
 of covetous men, that they gather goods, as though they should
 neuer die. For if their lives were sixe times so long as they may
 be, by the vneitable lawes of nature, yet the one halfe of that
 they have were sufficient to maintaine them honestly and well.
 Why doe they then consume the day in such labour and travell,
 and the night in such vnreasonable care, and all their daies in an
 vn-satiabie desire, which never suffereth them to be in qui-
 et? so greatly are they in feare least they should be
 poore.

*The first re-
 medy against
 covetousnesse
 is, to consider
 that nature
 is content
 with a little.
 Plin l. 16.
 cap. 38.*

The auncient writers saide, that a man should never bee
 poore, if hee would liue according to nature. For what is it
 that shée desireth? a little bread and water, a rayson, or two or
 three figges, a pear, an apple, or an onyon. Was there euer any
 man, that to suffice nature, hath beene constrained to sell his
 land, or to borrow monie vpon interest? why should men then
 be afraid least they should haue too litle? It is reported of *M. Cu-*
rim, that hee having commission of the people of Rome, to de-
 vide certaine landes among the poore citizens: some of them
 complained that they had too little: to whom he gently answered
 (as he was a very curteous and faire spoken man) say not
 (my

(my friend) that he which hath ynough, hath but a little.

Chilon the Lacedemonian, whose reputation and glorie was so great, that at his buriall his bodie was accompanied to the grave with all Greece, in his life time vsed many notable and worthie sayings: among which there were three accounted off as *Oracles*, consecrated in the Temple of *Apollo*, and written in letters of gold. The first was: that their was no knowledge so excellent as to know ones selfe. The second: that the end of all strife and dissention, was miserie. The third was: that a man should not be covetous, but content him selfe with sufficient, which costeth but a little, becing marshalled with the lawes of nature, and not according to our vnstiatiable and greedie desires. For one can never giue them so much as will suffice them: but contrariwise, nature hath not so little, but that she is fullie satisfied therewith.

M. Curius (of whom we spake before) on a time was dressing of rape rootes for his supper. Nowe for that he was the Lievetenant generall of the people of Rome, in the wars which they had against the *Samnites*, and for that they feared him, for his great vertues and noble conduct which he vsed in all his enterprises, they devised how to corrupt him, sending Embassadors secretly to offer him a great summe of gold and silver. Whereat he began to smile, and shewing them his little pottle, said, he which can content himselfe with so small a supper as is there, hath no neede of great riches.

If Captaines and governours in these daies, would acquaint themselves with such abstinence, we should not haue so many treasons and mischieses as we haue. For there is no such Orator to perswade them, as is desire, or that doth more forceably draw and entise them to hazard themselves in difficult and dangerous enterprises. *Philip* the father of *Alexander* the great, saide: That every citie is in hazard to be wonne, if an asse loaden with golde may once get in at the gates. This is often found true by experience, and that men, after they be once giuen to covetousnes, haue no regard of honour or any thing else. *Timotheus* (as *Eliau* reporteth) talking with one, named *Aristophon*, said that nothing seemed dishonest to a covetous man.

Many thinke not of this, but they are afraide if they should

Apotheg.

Chilon the Lacedemonian.

Plutarc. A. m. En. p. 106.

Cic. de Senect.

Val. Max. lib. 4. cap. 3.

the seconde thing is, that covetousnesse is an vnstiatiable evill, and cannot helpe those which are her slaves at their need.

Plutarch.

Apotheg.

THE FIRST BOOKE.

should fall into danger, they should never get out if they were not rich. O the follie and madnesse of men to thinke (as saith the Prophet) that gold and silver may deliver them from afflictions, when it pleaseth God to send them. Howe many Kings haue fallen into the handes of their enemies with all their treasures? how many haue beene hanged for all their riches? how many die ordinarily leaving in their coffers plentie of gold & silver, which yet cannot prolong their lives half an houre? what, doe I say die? nay how many having but the gout in their little finger, and knowe not howe to attaine any ease with all their wealth?

The third thing is, that riches are so farre from helping vs, that often times they draw vs into extreame danger.

And riches are so farre from preserving vs from aduersitie, that ordinarily there is nothing that draweth vs sooner into it, then they. And when we are in, what doth make vs continue so long in it, as they doe? Theifes, false witnesses, promoters, for whome doe they laie their nets? is it for the poore and beggarly sort? Among a flocke of sheepe, the wolfe chuseth out alwaies the best and the fatteest: and doth not the Eagle likewise take the fatteest goose in the fielde? even so doe those men that liue of ravine and spoyle, when as they are minded to forrage for themselues, doe they not search out the best houses, and those fieldes wherein there is greatest store of corne? It would be an endlesse storie to gather all the examples of them, whose goods haue bene an occasion of the losse of their liues. Princes sometimes deale with their officers and treasurers, as we doe with sponges, which we squeeze with our hands to make them yeild vs that water, which they haue before soked vp. so also after they haue giuen them the meanes to waxe wealthie, and that they haue taken great paine to enrich them selues by a little at once, then afore they be aware vpon the sodaine, they laie holde vpon them, and spoile them of that they haue gathered.

Apotheg.

Diogenes (who in vertuous life, wisdom, and worthie sayings, was next vnto Socrates the prince of all the philosophers) being on a time demanded, why golde had so pale a colour: with great wisdom answered: it was because there were so many that sought after it, to lay handes on it. We also by reason

bloud

of our goods, are little assured from daungers, but are as a poore man that is followed of ten or twelve sargeants, every one having commission to take him. Furthermore if riches deliver a man from daunger, howe falleth it out that rich men are alwayes so fearefull? they builde their houses with lime and stone, with bridges and ditches round about: they set porters at their gates, and their chestes haue double lockes: they entertaine no servants, but such as put them in good assurance for their good behaviour: they haue a thousand troubles to keepe in with them, who are rulers in the countrey: so many presents, so many curtesies, so many good morrowes, so many good nightes, so many faire countenances to get their favours, and withall this to keepe a litle wealth which they haue gotten with great paine; wherof proceedeth al this, if not of feare they haue to loose, or at the lest to be troubled for their possessions? wherof also commeth it, that they mistrust all the world, if in walking through the fieldes they be not well accompanied? they meete no man with a sworde, but they tremble and stand in feare of him: if they be a sleepe in the night in their chambers, the stirring of euery mouse is readie to awaken them: doeth not this feare and mistrustfulnesse plainly declare, that they thinke they be alwayes in daunger by reason of their wealth?

Daily experience sheweth the miserie of riches.

There are some other, who seeing the poore despised, and to be nothing esteemed, desire to be wealthie because they would be revered. I must needes confesse, that in this miserable worlde, wisdom and knowledge are as litle esteemed, as they are loued and honoured, and that some Clarke in an office, with halfe a dozen of golde buttons on his jacket, shalbe more honoured then the most vertuous and wise man in a whole countrey: but it is not sufficient to be praised; but we must also note why and wherefore. First, this is most plaine, that a man may not be commended, or dispraised for those thinges which are meere casuall. For fortune hath no regarde or choise in the distribution of her goods, which for the most part, she bestoweth on such as are altogether vnworthie; as we may see in the examples of *Nabal*, *Sobna*, and the covetous rich man. Moreover, if we should commend men for their strength, beautie, and such like, by the same reason also we should praise the beastes, who

⁴
The fourth thing is, that for to attaine the true vnderstanding of things, we must shun covetousnes, so greatly esteemed of the enemies of wisdom and vnderstanding.

*1. Sam. 25. 3.
Esay. 22. 15.
Luc. 16. 19.*

sur-

THE FIRST BOOKE.

surpasse them in all these, and yet notwithstanding they are no more capable of praise and dispraise, then they be of vice and vertue.

5
*To keepe vs
 from cove-
 tousnes and
 prodigallitie,
 we must re-
 nounce ri-
 ches, which
 make them
 so be euil spo-
 ken of that
 possesse the.*

Besides all this, their must be also an other consideration, and that is, howe he which hath riches doth bestow and distribute them. If hee keepe them without helping of his neighbours, hee shall be no otherwise accounted and esteemed off, then as a villaine, a miser, and an vsurer. And if he spende them prodigallie without any discretion or wisdom, then shall hee be extolled of flatterers and clawbacks, of fooles, and bards, which make recourse vnto him, and cal him Master so long as his silver endureth.

But as we see that flyes will staie no longer in a kitchen, then there is greace to nourish them : so also this goodly companie, which are vsually in the houses of a prodigal man, as soone as his wealth begins to diminish, and that he waxeth poore, they will then straightway give him over : yea, if he be euill spoken of in their companies, the same men, as well as other, will greatlie blame him, for that he hath wasted his goods so foolishlie : and in a worde, they deale with him as men doe with springes, which so long as they yeelde water, so long they are haunted, but when they be once drie there is no further reckoning made of them. Marke then who they be that commend these prodigall men, brainelesse persons, whose tongues are as light as their mindes : such as for a morsell of breade, will praise or dispraise whome you will. But every wise man, and such as haue right iudgements, doe greatlie blame them.

Crates compared them to figge trees planted on the top of a mountain, where they bring forth no fruit, but for the crows : so the goods of prodigall men are bestowed vpon none but flatterers, and such as hunt after other mens tables. If they giue any thing to an honest man, they are afraid straight (as *Horace* saith of *Tigellius*) least they should be accounted euill husbandes, and because they will not be scene and accounted penie-fathers, they will spend all they haue in feasting and sporting. *Papinian* the Civilian, (who for his great knowledge and rare iudgement, was in so high account with the Emperour *Caracalla*) seeing vpon a time a man as he passed by him, reele and stagger

ger to and fro, was marvellouslie angrie: Goe thy way (saith he) with a mischief; art not thou ashamed to prostitute (as though they were common strumpets) the graces of God, which are sacred virgins, & ought to be so warelie kept, to bestow them vpon some honest husbands who would honor them, and know how to vse them? *Alphonfus* King of *Aragon*, had in his retinue a souldionr, who after hee had spent all in riotousnesse, was constrained to borowe money, and to take a little for great interest. It happened not long after that his creditours seeing hee was not able to paie, desired that (according to the Lawes of the lande) hee might bee laide in prison: by reason whereof his friends were constrained to be humble intercessours to the King, and to desire his fauour, that in regarde of his former serices, it might please his highnesse to exempt him from the rigour of the lawes, and that his bodie might not be arrested: but for all this the King refused, saying: that willingly hee would haue graunted their requestes, if hee, whome they were suters for, had expended his goods in the service of his Prince, or defence of his countrie: but seeing it vvas for his pleasures, it was requisite that his bodie which had committed the fault, should likewise beare the sinarte. VVe may by this conjecture, in what account the prodigall sort haue beene among all men of vnderstanding.

*Alphonfus
King of
Aragon
re. 1315*

As for those, who haue riches, and after they haue laide vp sufficientlie to maintaine their estate, doe liberallie dispende their overplus; wiselie giving vnto those who haue neede, and are worthie (as did *Abraham*, *Lot*, *Iob*, *Spiridion* a Bishoppe in *Asia*, *Titus* the Emperour, *Mæcenas*, *Pomponius Atticus*, *Cimon* the *Athenian*, and many others) as they be very rare, so doe they merit eternall praise, and their memoriall never to perish among vertuous men. But all this must bee attributed not to their goods, but to their wisdom that hath taught them to vse them well, and to their vertue, which was the cause they haue so well dispenced them: without the which *Demosthenes* did no otherwise esteeme of a rich man, then of a sheepe with a golden fleece,

6
*The sixt thing
is, that hee
must frame
himselfe so
those which
haue bin rich
& vertuous.*

or an image curiously trimmed and richlie painted with fine gold and bewtifull colours.

E. 107
7

*That wise
men must
not hate such
as haue not
understan-
ding.*

Esop in his fables telleth a tale, that a foxe vpon a time coming into ones shoppe that was a carver of Images, taking vp a mans head, that was excellently wrought in Iuorie, after he had diligently considered the workmanship both without and within, as though he had purposed to haue bought it, said in the end with great admiration: O bewtifull head howe excellentlie art thou made? and yet thou lackest the principall thing, for thou hast no witte. The like we may say to all rich men, that are euill brought vp: they be gallantly apparelled, wel lodged, rich, & haue great store of horse, & men to wait of them, and as touching the rest, so little wit, that they would not suffer the least seruant they haue in their houses, if he were like them selves. Wherein they plainlie shew what account they make of them selves. It is then great follie to purchase riches, thinking thereby to liue in greater honour among men, for as we haue said before, as true felicitie dependeth of vertue, so doth also the praise and commendation of it.

8

*That
first we must
seeke the
kingdome of
God, & leaue
all things else
to his provi-
dence.*

There are others, who thinke their Covetousnes may be the better excused in saying, they gather for their children, to the ende, that after their death they may haue somewhat to liue vpon: as though they had lesse wit then the bruite beasts, who being left at their libertie, find sufficient wherewithall to nourish themselves. But if they be so carefull for their children (seeing that life is miserable, if it be not vertuous and good) why are they not as carefull of their good education, to the end they may live well, as they are painfull to provide for them that they may live easilie? for if they liue vertuousslie, their life is devine and angelicall, but if they liue idelie, in libertie, and care for nothing but their ease, they liue filthilie, and swinishly. Furthermore (if as Christ saide) it be a blessed thing to giue, rather then to receive, why doe they not rather teach them to giue of their goods which they leaue them vnto the poore, then to keepe and augment them? God in commending Abraham as a good father of his familie, saith not, that he taught his children to encrease the pence hee left them into testers, nor the testers into crownes, but to walke in the waies of the Lord, and to doe iustice

Act. 20. 35.

Gen. 18. 19.

stice and iudgement. Whereby he admonisheth all parents that this the first thing he would haue them to looke vnto, and that if their children feare God, they shall not faile but haue goods enough to content them, and that he will powre his blessings plentifully downe vpon them, vpon their labours, and vpon their grounds, without the which a man attaineth not vnto any thing that may bring him either profit or contentment. And though their children be poore and in need all their liues, yet being thus instructed, they are more happie and more wealthy, then if they were kings. Salomon saith, that better is a poore and wise child, then an old and foolish king, which will no more be admonished. For it commeth to passe, that some come out of prison to a kingdome, and some that are borne kings come to beggerie. Demaund of the rich men, whether if they thought that their children would spend their goods which they leaue them, in sportes and playes, and in such like prodigall maner, they would so macerate and torment their minds and bodies to gather them as they do? It is then in hope their children will keepe them and lay them vp in sparing manner, that they take such trauel, & suffer so much toile in gathering for the.

Eccl. 14. 13.

But whether is the couetous, or the prodigall man the naughtiest person? if there were choice amōg sins, there are manie reasons to induce vs to choose the one rather then the other, as the better and the lesse hurtfull. & we see few prodigall men, which are not descended of good houses and haue not some sparkes of vertue, which increasing with the time, and comming to ripenesse would bring forth goodly fruit, if in the beginning they had bene well husbanded and wisely handled: whereas contrariwise, couetousnesse rooteth it selfe in such as are of base, and seruile spirit; whose mindes may hardly be lift vp from the earth. By this we may gather whether fathers haue so great reason so greedily to gather wealth for their children, and to leaue their heires such abundance: and whether on the one side their children be much bound vnto them, for that they receiued their bodily liues of them, seeing that by their wicked education and instruction, they afterward kill their bodie and soule, which God hath giuen them. Diogenes reprehending the Megariens, for that (by reason of their couetousnesse) they tooke no care to bring

The 9. thing is, that in comparing couetousnes with prodigalitie, couetousnesse is the worse.

Laertius li. 6. Plutarch in his treatise of couetousnes.

S. S. S.

vp their children well and vertuously, saide in pleasant manner: that if he were put in choice whether he would be one of their sheepe or one of their children, hee had rather be one of their sheepe seeing they were so carefull to keepe them well, and so carelesse to bring vp their children vertuously, without the which mans life is miserable. See here the causes which do particularly moue men to be covetous.

*The nothing
and the prin-
cipall that
there is no
contentment
in the goods
of this world.*

But there is one thing which is common to all, and that is, that they hope, (having attained that which they desire) they shall liue at their ease, and with contentment, wherein they are deceiued: for when they thinke they haue gotten great rest, they find they haue gotten as many sorowes as they haue gotten crownes: and they finde by experience that which is truly said of the Philosopher *Epicurus*, that nothing may suffice them.

They may well fill their coffers, their boxes, and their purses, but they shall neuer satisfie their owne desire which is vn-satiable. It neuer regardeth that which it hath, and therewith to bee contented: but it alwayes coveteth that which it hath not, that it may be the more tormented. It is like to a fire, which if it be not quickly quenched burneth on euerie side, encreasing continually according to the quantitie of the matter wherewith it is nourished. Or like vnto a flood, which at the beginning being but a little riuer, by little and little, (as it runneth) encreaseth in such sort, that in the end it beareth with it whatsoeuer resisteth. If a couetous man haue once gotten a hundred crownes, hee straightwaies desireth two hundred, from two hundred hee cometh to a thousand, from a thousand to a million, and from millions to an infinite summe. They are like vnto them that clime vp a ladder, who vse the first steppe as a meanes to come to the second, and the second to come to the third, continually climing vntill they come to the toppe. And there is no difference betweene them; but that the one findeth an end of their ladder, the other findeth none at all, neither of his ease and sorowes which necessarily follow riches, neither yet of his earnest desires in the attaining and keeping of them. O poore man (saith *Saint Basil* lamenting the miserable estate of the covetous) which takest no pity of thy selfe, seeing thou endurest

so much for the goods thou hast, and so much or more for those thou desirest and couetest. These are not the fruites which the earth yeeldeth, but the sorowes, griefes, and vexations which thine owne intemperate humour procureth. This is nothing but the torment and trauell of thy minde, thou complainest continually, and saiest, what shall I doe? thy sorowes shewe thy mischiefe, and thy desire the meanes which bringeth thereto. Thy desire promiseth thee ioy and quietnesse, and in the ende bringeth nothing but griefe and sadnesse. O cruell and strange passion, and little differing from madnesse: for a madde man desireth nothing so much as water, by reason of his strange alteration: and there is nothing which doeth more torment him: for the sight thereof is sufficient to vexe and trouble him. Who is there then that considering these things will not commend *Socrates* saying? that a man shall neuer be so well pleased with his desire, as if hee would not desire at all. God also in his lawe setting downe the manner of a happie life, prohibiteth vs to desire any thing that is our neighbours, that is to say, nothing but what it shall please him to bestow vpon vs for our maintenance: and whosoever after this sort seeketh to satisfie himselfe, attaineth vnto his desire. *Epicurus* saide, that hauing a little rice pottage he would dispute with *Iupiter*, and maintaine that hee was as happie as he.

In his sermon
against covet-
ousnesse.

of a
mad man.

Euerie man may now evidently perceiue whether the couetous sort haue any great reason to maintaine that which they doe, and to excuse themselues, and to couer their immoderate desires, which all men ought to feare as a fire, and to flie from as a plague, especially Kings, Princes, and great Lordes, for that they are more odious in them, then in the common sort, and they bring forth greater mischiefes then any thing else whatsoever. For as they are great, so are also their desires great, and small matters will not suffice them. They seeke not after a farme, a meddowe, or a mill, but after castles, barronies, and counties, and hauing authoritie equall with their desire it is a difficult matter to resist them, and that in contenting them, there be not many impouerished, some by calumnious & slanderous accusations, others by false compacts & vniust donations,

In the appli-
cation of that
which hath
bin spoken to
particular
persons, hee
sheweth that
euerie man
ought to shun
covetousnesse
but especially
Kings and
great states.

and the greater part by open violence and tyrannie. And to speake briefly, it must needs fall out, that if the treasure of the Prince encrease, the wealth of the subiects diminisheth: and it cometh to passe (as *Julian* the Emperour said) as it doeth with the splene in a mans bodie, which can not encrease or waxe greater, but the other members must needs decrease and become lesser. Wherefore for the enlarging and quiet estate of the common wealth, there is nothing more expedient, then to bid desire adue, and that all sorts, of what estate or condition soeuer, should learne to follow the exhortation of *Christ Iesus*, and lay vp their treasure in heauen, where goods are farre more excellent and more surely kept, then they can be in the earth. Let not rich men then pusse vp themselues, and trust in things which are so vnccerten, but be readie to giue & distribute to the poore, and that freely of the goods which they haue, laying vp in store for themselues a good foundation against the time, that they may attaine eternall life, and make themselues friends with theriches of iniquitie, that when they shall want, they may receiue them into euerlasting habitations.

Matth. 6. 20.
1. Tim. 6. 17,
18.

Luke 16. 9.

Secondly that
the best
meanes to
eschewe these
troubles, is to
be charitable
towards the
poore, and
thereupon he
discourseth
of the fruites
and rewards
of charitie.

Psal. 104. 27
& 145. 15.

The first ar-
gument is
drawne from
the incompre-
hensible cha-
rity of God.

The gods (saith *Pythagoras*) haue giuen nothing more excellent vnto man, nor any thing that may make him more happy, then first to make him vnderstand the truth of things, and next vnto that, to haue wherewithall, and to be willing to helpe the poore: for these are the vertues which make vs the more resemble them. The true and proper nature of God is, to bee readie to pardon: for this cause also is hee the refuge of all that call vpon him, that he may giue them their meate in due season, and open his hand, and satisfie them; who sendeth forth his spirit and createth them, and renueth the face of the earth (as saith the Prophet *David*.) God especially and aboue all other is not onely liberall, but euen prodigall towards men, for hauing giuen his blessings and his kingdome, and surmounted all creatures in bountie and liberalitie, he will needs exceede himselfe also, and (for to take away all meanes hereafter to bee more liberall) hath giuen them his holy Spirit, his onely Sonne, and his owne selfe, without reseruing any thing, but a soueraigntie, which may not be communicated with them. If then wee desire to resemble him, who hath created vs,

we must likewise be liberall of that wee haue, and beereadie to helpe our poore neighbours, and that more cheerefully if it be possible, then they be readie to receiue. Q what goodly and beautifull garners are the bellies of the poore: the provision which is there laide vp lasteth for euer without decaying. Happy is the man (saith *David*) that giueth to the poore; his righteousnesse remaineth for euer: that is, his degree, estate, and dignitie shalbe exalted with great glory. Desire and couetousnesse it selfe should moue vs hereto: for whosocuer giueth vnto the poore, lendeth vnto the Lord, who hath promised to giue an hundred for one, and withall life euerlasting. Is there a better paymaster then he? is there any surer of his worde? can there be greater profit then this he offereth? In those bargaines and contracts which men make, the principall is euer far greater then the interest: for they of a thousand gaine a hundred. But this is contrrary, for the interest is farre greater then the principall: for we receiue a hundred for one, and for a pot of water, the kingdome of heauen, and life euerlasting, which is inestimable and can not be valued. We are not afraid to cast our seed into the earth, and, as it were, to lend it to the ground vpon vsury: which thing we doe with a great desire and very carefully, being the bolder for the hope of the commodity we reape thereby, although it be doubtfull, and that by reason of sundry casualties, we may be deceiued. why then shoulde wee feare to giue our goods vnto our God, hauing his promise for our assurance, and withall life euerlasting? If he be readie and willing to giue, is it possible he should be slow to restore? and if without our industry and paines he maketh vs rich, by his only goodnesse, is it likely that beeing bound vnto vs by his word, he will suffer vs to remaine in pouertie? We vse to say sometime of a rich man, and one that we thinke sure of his word; I would he ought me a hundreth crownes, for I shoulde bee certen to be well paid, though we haue no other assurance of him then such as a mortall and variable man may make. Shall not our desires then haue a more excellent foundation if we trust in God, who is almighty, immortall, and immutable? Shall marchants trust one another in their sayres and markets for a thousand crownes worth of marchandise, in hope of some small profit, and wil not

Psal. 112.9.

2. Of the profite we reape of giuing almes.

4. Of the folly of couetousnesse

we giue credit vnto our God, what offer soeuer he maketh vs? we had rather locke vp our gold and siluer, and to keepe it vnprofitably in a pot, then to lay it out to our owne gaine, and the commodity of others. We would be grieued to haue any member of our bodies that should serue vs for no vse: why then are our goods priuiledged by keeping them ten or twelue yeeres in our coffers, & neuer vse them. If water be long kept in a place, it stinketh and becommeth vnholson; so also riches carefully laid vp are very dangerous. Charity (saith one of the ancient fathers) knoweth not what it is to keepe golde and siluer, neither yet prouision of corne and wine. We must imitate wise & painfull husbandmen, who often reserue raine water in their ditches, wherwith afterward, they water & moisten their driest grounds. So did *Ioseph* in Egypt, who locked vp the graine that the seuen plentifull yeeres brought forth, to the ende, that in the time of dearth and scarfitie, he might haue wherewithall to feede the people of the land & the neighbour cuntries. So did that good bishop, *Spiridion* of whom mention is made in the ecclesiasticall historie, who gaue vnto the poore the keyes of his garners, that there they might take as much corne as was sufficient to nourish them & their families. It is reported of *Cimon the Athenian*, that he would neuer inclose his grounds either with ditch or hedge, that the poore might without any let or impeachment, gather herbs for their nourishment. Shall not this heathen man rise vp at the latter day to condene all those rich men, who without any pity or remorse, see the necessities, & heare the pitifull cries of the poore, who lie & die for hunger at their gates? Shall not their riches accuse them at the latter day before the eternal god? Go to now ye rich men (saith *S. Iames*,) weep & howle for your miseries that shal come vpon you: your riches are corrupt, and your garnients are moth-eaten: your gold & siluer is cankered, & the rust of them shalbe a witnes against you, & shal eat your flesh as it were fire; ye haue heaped vp treasure for the last daies: behold the hire of the labourers which haue reaped your fieldes (which is of you kept back by fraud) crieth, & the cries of them which haue reaped, are entred into the eares of the lord of hosts. Why doe we then (euen against our nature) driue from vs our friends? If we haue a seruant, whom we suspect to be a prater, & a

busie

5
The nature
of true chari-
tie set forth
in the exam-
ples of manie
many notable
personages.

Gen. 41. 42.

Sozom. lib.

1. cap. 11.

Plutarch in
the life of
Cimon.

Chap. 5. r.

6
Of the curses
pronounced
against them
who are not
pitifull.

busie tongued fellow, we seeke meanes forthwith to be rid of him, especially if we think he will utter any thing that may prejudice vs: & shal we not do so then with these riches, which willingly, not being required, do testifie against vs before God, pursuing vs, for that we haue so long kept them in captivity, and in prison, without suffering them to see either sunne or moone, contrarie to the wil of God who hath created them that they might passe frō one to another, to serue men in their necessities. When as we heare the commandement that God hath giuen, that wee should giue vnto him that asketh, it doth moue vs very much: & yet we are not astonished at these his feareful threatnings: that is to say, if we wil not heare the cries of the poore, whē as they beg of vs, & refuse to giue vnto them according to our ability, that in the time of necessity he wil also refuse to heare the prayers which we make vnto him. Shall not this last day, this countenance of *Christ Iesus*, so angry & irefull, this voice & dreadfull sentence greatly moue vs, with the which to their euermourning shame all those are cast out of his cōpany, & sent into hell fire, which haue not in this world a care to feed & to cloath, to comfort & to visit their poore brethren. We garnish our halls & chambers with rich tapestry, our beds are covered and curtained with silke, or els with some thing which is more costly, our houses are gallantly adorned, & in the meantime while vve are so busie & curious in these superfluous things, vve omit & let passe things of greater importance, hauing many of our neighbours & brethren ab naked, not bestowing so much as an ell of cloth to couer them. And vwhat is this but the exery? if a man should take away the apparel from him that passeth by the vway, he is accounted a theefe, and shall not he be so esteemed, whosoever he be, that seeth him naked and hath sufficient to cloath him & will not? for in such a case, the gold, the siluer, and apparell which we haue more then wee need, ought to be bestowed vpon them. Yea many wil the covetous man say, although at this present I can spare a coat, yet I am vncerten whether I shal haue need of it hereafter. Why dost thou not say also (my friend) that if thou dost not giue, thou art sure to be punished: & that (according to the ancient prouerb) thou shouldst not leaue a thing certē for vncertē. Moreouer, thou dost not cōsider that thy life as well as other mē is so vncerten, that thou knowest not whether thou shalt liue vntil to morow:

Mat. 25.

7.

Of the cruell and inexcusable dissoluteness of the covetous.

An answer to covetous mē that obiect necessity to come.

If thou shouldest giue it vnto an earthly King, wouldest thou respect whether hee were indebted to thee or not? what doest thou then in conclusion thinke of thy God? hath not he power to restore it? or doest thou thinke him vnthankfull, or that hee doeth forget thee, or that he is vnwilling to recompense thee? let vs be carefull for the time present and apply our selues vnto it: as the times are deuided so ought also our cares and cogitations to be seuered. And it is to be accounted great rashnesse, to take counsell of a thing that is not, neither yet know whether it shall bee. This great and excessiue care which wee haue of things to come, proceedeth of nothing els; but of a distrust we haue in the prouidence of God: secondly, of a vaine hope wee propound vnto our selues, and also for that we consider not the mutabilitie and sudden alteration in this life.

Some other will say, that he knoweth not how to suffice so many, and that his ability is not sufficient to giue to such a number: no verily if he faile in the giuing. But it is cleane contrarie, for by this meanes he augmenteth & encreaseth his store. *David* saith, *I haue bin yong & now am old, yet neuer did I see the iust forsaken, or his seed begging their bread: but he is euer mercifull, and lendeth, & his seed enioyeth the blessing.* We haue a notable example of this in the *vidow Zarephath*, who in the great & exceeding dearth that was in Israel, hauing but a handful of meale in a barrell and a little oile in a cruse, yet for all that gaue vnto the Prophet of that litle which she had: which was an occasion that so long as the famine endured, her prouision neuer diminished, though she daily made cakes thereof for her selfe and her sonne. The like hath bin reported of *Spiridion*, of whom mention is made before, that in a time of scarstie, setting open his garners for all the poore which came vnto him, to take and carie away as much corn as might suffice for them and their families: yet his heape decreased not, but was as great in the end as it was in the beginning. God hath permitted oftentimes, that such things should fall out; and that his prouidence should be sensibly perceiued, thereby to shew vnto vs what he doeth inuifibly. Moreover *S. Paul* setting downe a rule how we should giue our almes, requireth not that other men should be eased and wee grieved, neither that wee should fall into necessitie to relieue them;

Psal. 37.

Zarephath

1. kin. 17. 16.

Prouision

Sozom. lib.

1. cap. 11.

2. Cor. 8. 13.

them, but that we should helpe one another, that is to say (as a litle after he expoundeth) that he which hath much might haue nothing ouer; and that he which had but a litle might not want. But if our liberalitie be so great that it draweth out whatsoeuer wee haue in our storehouses, and that in stead of all our goods, we haue nothing left but the promise of God, with a sure and certain hope to be recompensed of him, we must not account our selues in beggarly estate.

It is reported that *Alexander* the great at his departure from *Macedonie* being ready to take his voyage against the *Persians*, gaue away all that euer he had to his friends and seruants: which when *Parmenio* perceiued, seeing he had left him selfe nothing, refused the gift that *Alexander* offered him, saying, If I should take this, what haue you for your selfe: I haue left my selfe Hope (saith *Alexander*) which sufficeth me. Now if this King was thought to haue sufficient, hauing nothing but a bare and vncerten hope, whose foundation and ground was in the valiant hearts and loyall mindes of his souldiers, shall we be afraid to fall into pouertie hauing our confidence in the immortal and omnipotent God, who neuer deceiued, nor euer forsoke him that trusted in him? we must not then excuse our selues but follow the commandement of Christ Iesus in giuing vnto him that asketh, so that we know him to be in necessitie, though not, as somedo, such things as neither they nor vve haue need of. For some there are, vvhich thinke themselues charitable enough towards the poore members of Christ Iesus, if they make them a dinner of their seruants leauings. Which cometh to passe, for that they consider not the quality and condition of them, vvhich offer themselues to be relieued. If they did, it vvere likely they vwould be as carefull and as diligent as was *Abraham* and *Lot* to inuite them, to serue them, and to cheere them vwith the best vwelcome, and most delicate dishes that might be.

But because it is not my purpose at this present to entreate of Almes deedes, vvhich hereafter God vwill I mind to make a particular discourse, I vwill passe it ouer, and returne to our former matter and drayv towards an end. In a vvord therefore vve must not frame our selues like vnto some man, vvho being transported

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Resonance
The confi-
dence we
haue in God
is sufficient
to choke a
couetous de-
fire.

of this
booke.

transported with some fond and foolish loue, the more effectually that he is dissuaded, the more earnestly he loueth: but rather let vs obserue and keepe in memorie, what hath bin spoken against this cursed couetousnes, to the end that (as *S. Paul* writeth) our hearts, our liues, and maners, may be cleane purged, and that we be content with the present estate, remeimbring what God hath promised to *Ioshua*, and all those who trust in him: that is to say, that he will neuer abandon or forsake them. Which word is sufficient to content vs, if wee beleeu in him, and alwayes to keepe our mindes in quietnesse in what estate or condition soeuer we liue. And thus much touching the first passion that troubleth and molesteth our mindes.



THE SECOND

booke, touching the quietnesse and
contentation of the minde.

AGAINST AMBITION.

The Contents of the Booke.



Ocrates on a time hearing Alcibiades make great brags of his worldly possessions, desired him to walke with him into a gallery in the citie of Athens, wherein there was a Map containing the description of the whole earth. Whither when they were come, Socrates requested him to finde out Attica, which when Alcibiades had done, Socrates desired him likewise to shewe him his lands and possessions: whereto Alcibiades answered, that there was no mention of them: why then (said Socrates) doest thou vaunt of that, which maketh so small a shew? We may say the like unto the Ambitious sort, and such as conceive a great opinion of themselves, that they shoulde shew vs where they were a hundreth yeeres agoe, and where they shall be a hundred yeeres hence: And to what ende these vanities serue them that make them so presumptuous? But because that in this booke following they shall find their proceffe ready drawne, if they amend not, it is not convenient that we should in this place make any long discourse thereof. But let vs consider the order of the author, and the principal parts of his discourse. Having then in the beginning shewed what ambition is, and the arer suite thereof, he forthwith discovereth the particular effects of this disease, which principally are in number seven, beeing accompanied with many and notable examples gathered out of sundry histories: which beeing done, hee entreteth into the discourse of the knowledge of our selues, which is the first remedie against Ambition, vpon which occasion hee entreateth of the miserie of man since sin came into the world, which is the destruction of him without the grace of God: In like manner of the mischieses which spring of pride, & why the good & vertuous men are so many wayes humbled, while they live in this world, where in the mean while they daily

daily receiue new gifts and presents: contrariwise the proud are spoiled of such things as the sufferance of God hath permitted them to enjoy. For that instead of giuing glory to God, they rob him of it, and with great vngatefulnesse and untollerable ostentation, attribute it to themselves: not considering, that if they will be vertuous they must neuer be overcome of ambition, but alwaies be ready to acknowledge and confesse their owne weakenesse: whereto the holy Ghost inviteth vs, condemning all vaine glorie, which good men haue alwaies detested and abhorred, knowing that pride corrupteth good workes: which proceedeth of nothing, but of want of knowledge of our owne selues, and of the grace of God. Which thing is verified by the testimony of an excellent doctour, and a most notable instruction how to glorifie God.

This discourse being finished, he propoundeth a second reason, full of force & efficacie: that is to say, the example of the Sonne of God, who being Lord of men and angels, notwithstanding during his abode here upon earth, was a perfit example of humility, and of the contempt of worldly glory. To this are added sundry examples of the most notable & famous men that euer were. Then ensueth the third remedie, which consisteth in the consideration of the manifold dangers which accompany prosperitie: in which discourse true & feyned humility are liuely described. And last of all is declared how we shall attaine to the knowledge of our selues, and by consequent to true humility, which is a mortall enemy to ambition. And this is by reading and diligent meditation of the holy scripture, by comparing our estate with other creatures, by a due examination of our selues, & of our actions: by a consideration of that which we haue not, in comparison of that we haue, by comparing our condition wherein we now are, with that wherein our father Adam liued before his fall: regarding who they are that commend vs or dispraise vs. And in conclusion, a liuely apprehension of the iudiciall seat of God, to the end that by the example of the imperfections heretofore, we may learne to seeke the quiet of the mind in the humilitie of the heart, remembring what the most excellent deuines haue written, how that nothing is so highly exalted as true humilitie, and that as the tree which we desire should increase & grow in height, must take deepe rooting in the earth, so he which hath not his minde first of all surely rooted in true humilitie, the higher he lifteth vp himselfe, the nearer he approacheth to his owne destruction.

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THE SECOND BOOKE.

Against Ambition.



Ext vnto this avaricious and covetous desire, followeth Ambition, which is an other vnquietnes of the mind: and this is nothing but a desire we haue to make a shew and to be exalted aboue other men. This desire is not in al alike, *Ambition greater in some then in other some.* but is in greater measure in one then in another, according to the diuersitie of their humours and affections. For those

who haue excellent wits and hautie courages, readie to enterprise and take in hand great matters, are most subiect to this passion. Such a one was *Themistocles*, who said, that the monuments, that is to say, the glorie and great fame of *Miltiades* would not suffer him to take his rest, by reason of the exceeding desire he had to imitate him in vertue, that so he might also attaine vnto the like honour. Such an other was *Alexander*, who neuer reioiced at the victories and conquests of his father, fearing there would be nothing left for him wherein to shewe his valour, and to win renowme, whereof hee was most desirous. The like is reported of *Iulius Cesar*, who being treasurer for the Romanes in Spaine, seeing on a time the image of *Alexander* in the Temple of *Hercules* sighed, and being greatlie discontented with himselfe, blamed his slothfull and cowardlie life, for that he had done nothing worthie of memorie at thirtie yeres old, at which yeres *Alexander* had conquered the greatest part of the world. These three were the most ambitious creatures that we reade of, which haue evidently shewed both in worde and deede their hautie stomacke: for they neuer could abide either superiour or equall. *Themistocles* could not endure to liue with *Aristides*, nor *Cesar* with *Pompey*: and *Alexander* refused to marrie with the daughter of *Darius*, and to be a partner in the *Oriental Empire*, saying, that there might

Plutarch in his liues.

Alexander

Iulius Cesar

The first mischief in ambition is, that it can neither endure an equall or a superiour.

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THE SECOND BOOKE.

not betwo Sunnes in the worlde, wherein we see that the most generous and noble personages, and such as haue excellent wittes, are most addicted and enclined to this desire. The like appeareth in the wood, which the more fine and excellent it is, the more it is subiect to the worme and to corruption. By reason whereof, this is the speciall vice (as saith *Saint Augustine*) which the most notable men ought carefully to take heede of.

2
It hunteth
after false
honour, and is
carelesse of
true glorie.

Notwithstanding, it is not my purpose to reprove or condemne the desire which all men ought to have to live, while they are here, in good credite and reputation, which is as requisite towardes our neighbour for his instruction, as faith is towardes God for to serve and honour him: but onely the disordinate affection which we have to be masters, and to have the highest rourmes in assemblies, taking a pleasure, as we passe in the streetes, to be pointed at with the finger, that some man may say, This is he. And we care not oftentimes, whether we be accounted off for vertue or for vice, among wise men or fooles, for good workes or for bad. For the immoderate desire of glorie is alwayes naught, and when as to satisfie this affection we take naughty matters in hand, then is it worst of all. I knowe it is a difficult thing to beate this into those mens heades, who are perswaded they ought to holde nothing so deare as honour. If they take honour (as I have saide) for a good and laudable testimonie, which we ought to purchase among men, and to take heede we fall not into obloquie and reproch, nor into the snares of the Devill (as *Saint Paul* saith) speaking of a Bishop, I will easily condescende vnto them. For whosoever hath this regard, is not mooved or ledde by ambition, but of a religious feare that all true Christians ought to have to offend their neighboures, not onely by evill example, but also by any suspicion or appearaunce of evill. I call it a holyc and religious feare, and if I had a more honourable title, I would vse it. And if it were possible to plant and establish this in our heartes, wee shoulde see in a shorte time an ende of all scandales among men, and that it would be of more force to re-
fourne the corruption and disorder of this miserable life, then
ever

Of true ho-
nour.

1. Tim. 3. 7.

ever was any lawe, power, or punishment, or whatsoeuer hath beene invented since the beginning of the worlde hether to. Wherefore wee cannot sufficiently praise it, nor vse too great commendations of it. But the honour which they speake of, and which is vsuallie vnderstood of them, rather it is vaine glorie purchased by meanes partly vnlawfull, and partlie ridiculous: or else it is a temporall honour, which is attributed vnto such things as haue alwaies beene, and yet are, through a false opinion accounted of and admired among men, or some shewe of knowledge and goodnes, which they rather pretend outwardly and in shew, then in deede and veritie.

Of false honour.

This is that which I purpose to speake against, in this discourse following. The first reason is this: there is nothing in the worlde that more displeaseth God, or that more provoketh him to anger, then this ambition. For as hee is the author of all the good gifts and graces in vs, or whatsoeuer else we haue worthie commendation, so will he also haue vs giue him all the praise, without defrauding him of any iotte thereof: otherwise, he is forthwith stirred vp with the anger of ieaiousie, when he seeth the loue which is due vnto him, transported to another. We may plainly perceiue, how greatly God is displeased with this ambitious desire, if we consider how grievously he hath punished proud and arrogant persons. This was the cause that Adam (whom he had created in singular perfection, & had beawtified and enabled with so many excellent graces, with intention farther to enrich him, if he had persevered) fell, and with him all his posteritie, into so great mischiefs, and was, as it were, spoiled of all those excellent gifts and graces, both of body and mind, wherewith he was so abundantly enriched: was it not this cursed ambition, which made him discontented with his estate, and to be lord, as it were, of all creatures, and therefore beeing tickled with a desire to be equall with God, was as well for his audacious enterprise, as also for his villanous ingratitude throwne downe into such base estate, and likewise his children, that they must needs nowe confesse them selves to be but men. Why did *Cain* his eldest sonne, in whome both hee, and *Eve* had conceived great hope, that hee was the promised seede that should bruiſe the serpentes head,

3

He opposeth himselfe against God, derogating from his honour, and attributing it to himselfe.

Examples. Adam.

Gen. 5.

Cain. Gen. 4.

THE SECOND BOOKE.

head, beare so great a hatred and mallice against his brother, that to satisfie his minde, he feared not to kill him, without regard of the iudgement of God, or consanguinitie, nor respecting the offence of his parents, nor the dishonour he should incurre of all posteritie by beeing a parricide, neither yet of the punishment which he might evidently perceiue to be prepared for him, hauing his fathers example before his eyes, who a litle before had bin driuen out of the garden of Paradise, and estranged from the presence of God, and so consequently from all true happinesse, for disobeying the commandement of his God, and committing a fault which seemed much lesse, then that he intended? why also was he no more sorowfull when God shewed him his fault? why also did he so little esteeme to be driuen from the presence of his father, and to forgoe the sight and louing countenance of the Lorde, was it not for that hee had a proude and superbiuous minde, by reason of his elder-shippe, and therefore coule not endure that his brother should any waies be preferred before him? Wherefore God cursed him, and cast him out of his presence, more detesting this his pride then his murther, though it were a most infamous, and execrable fact. The principall cause of that great deluge, and ouerflowing of the whole world, and that caused God euen against his nature to forget his mercie, and to take away euery liuing creature from off the face of the earth, was it not the pride and arrogancie of the Tyrants, which proudly oppressed the poore, taking away by violence their goods, their daughters, and whatsoever else they liked in their houses? The occasion likewise why *Agar* with her sonne, was twise drawne out of *Abrahams* house, God liking and approouing the rigour that *Sara* shewed her, was it not pride, for that not considering her selfe and her ser vile estate, and the fauour which had beene shewed her, in that shee was made free and euen married vnto *Abraham*? shee therefore with great vngratefulnessse seeing her selfe so highly exalted, would needes compare and bee check-mate with her mistresse. This was the cause also that *Esau* conceiued so great a hatred against his brother *Iacob*, that hee conspired his death after his fathers decease: for he could not endure that

Iacob

Jacob should be preferred before him, and that he, who as well by Gods ordinance as by the will and testament of his father was the elder, and therefore his superiour, should rule ouer him. The *Patriarkes* likewise being stirred vp with this ambition, *The Patriarkes.* without regarde of their owne credite or the honour of God, who had chosen them to be as it were the foundation of his people, & without any regard of their fathers grief by bereaving him of his principall comfort, resolved with themselves to kill *Gen. 37. 4, 19.* their brother *Ioseph* who came to visite them, and after long consultation solde him to the *Ismaelites*, and their crueltie was so outrageous towarde him, that they would not bemooued with al the pitiful cryes and lamentations that he made in entreating them; and all was, for that he had dreamed he should be greater then they, and that they all should honour him. This was that which mooued *Aron* and *Miriam* to grudge against *Moses*. And not long after, *Corah*, *Dathan*, and *Abiram* following their example, gathered them selves against *Moses*, disuading the people from their obedience, for that they coulde not abide that he should be in such authoritie ouer them; and therefore they coueted to be equall with him, though in vertue, in zeale, in painefulnesse, in iudgement, and in knowledge they were farre behinde him. *Saul* persecuted his sonne in lawe. *Saul.* *David* even to the death, being stirred vp by an ambitious desire and grieffe he conceived, for that after the death of *Goliath*, and the overthrowe of the *Philistines*, the daughters of Israel in their songes had given him the greatest praise, and for that God had ordained him to succeede him in his kingdome. *1. Sam. 17.*

There is neither lawe nor duetie that this cursed affection maketh vs not to forget. Beholde *Abfalom*, who was so violently caryed therewith, that hee caused the people to mutine and rebell against his father, after that hee had (without all shame) defiled his bed, and that in the face of all the worlde, pursuing his father as if he had bene his enemye, and fighting with his seruants to the vttermost, shewing all the signes and examples of a man without God, without lawe and all humanitie. This maketh men oftentimes also to bande against God, as did *Salomon*, who for that he vnderstoode that *Ieroboam* after his decease should raigne ouer ten tribes, sought all the meanes *Salomon. 1. King. 11. 40.*

16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. King.

13. 20.

Dan 3. 15.

Examples out
of profane
histories both
Greeke and
Latine.

he could to put him to death, and by al his indeavours to impeach and hinder the counsell of the Almighty. *Rabfates* and *Nebuchadnezzar* proceeded further, for both of them being lifted vp, and as it were swollen with their prosperitie and former victories, presumed to open their mouthes, and to blasphemie against the God of heaven, saying that he was not able to resist them, nor to deliver his servants out of their handes.

This hath bene the cause of these great warres, which have (as it were by continuall succession) continued even from the beginning of the world, and that caused *Alexander* to put all *Asia* to fire and sword, & *Cyrus* to spoyle *Ionia*; the *Lacedemonians* to be in continuall brawles with the *Athenians*, or else with the *Thebans*; the *Athenians* with the *Megarians*, or the *Corinthians*; the *Carthaginians* against the *Romanes*, and the *Romanes* against all nations; and when they had overcome others, that some among them drew out their swordes against their owne native countrey, and thrust them as it were into the heart of their own cities, or else causing such cruell proscriptions, that the bare narration of them which yet remaineth in histories, doeth even astonish the readers. For there we shall finde that the children sold the lives of their fathers, the women the lives of their husbands; brethren, the lives one of another, and the slave betrayed his lord and master: and in a word, there was no lawe, trueth, nor humanitie, which was not violated by this ambitious desire to rule and raigne over others. This being crept into the Church, hath bred there also no lesse confusion, for who is there that can remember the mischiefes that have ensued thereof, without great and exceeding sorrow and griefe? Hath not the ambition of *Arrius*, *Donatus*, and *Novatus* caused them to set abroad their heresies, which not long after through the negligence of the Pastors and Princes, have opened the gate for the *Alcoran*, & the blasphemies of *Mahomet*, which, alas, have prevailed over the two principall parts of the world, and at this present possesse *Ierusalem*, *Alexandria*, *Antioch*, and *Constantinople*, which heretofore have bene the most beautifull houses belonging to the heritage of Christ Iesus, who at this time is exiled from those places, where sometime he had his Emperiall seate? I passe over the tymoyle and paines which *Athanasius*, *Chrysostom*, *Ambrose*, and other

good

Examples out
of ecclesiastical
histories.

Examples out
of ecclesiastical
histories.
The Arch-
heretikes.

good Pastors have suffered through the ambition of their Collegiats: as also the invectives, reproches, injuries, calumniationes, & slanderous libels presented to princes to defame one another: & likewise the great contention and strife, which hath bene betwene the Bishop of Rome, & of Constantinople, touching their preheminences, the secret suits & privie practises in their elections, the murders committed of either part, the schismes & divisions of all Christendome; all which have happened (as appeareth in the histories) by reason of the ambition of such as should have bene the principall and chiefe servants of Christ Iesus, and of his Church. And the greatest mischief is, that this which hath bin the cause of such disorder stil hindreth a reformation, though even they themselves who are the causes hereof, can not but confesse that there is need thereof. But ambition so blindeth them & keepeth them backe, that they can not abide that any mā should speake a word thereof. This affection therefore being so dangerous, & the cause of so many mischiefs, ought not every one carefully to take heed thereof, and by all possible means to beware least his heart be infected therewith?

The consideration of the manifold mischiefs befalling such as have bene ambitious, ought greatly to moove vs. For he that will begin with *Sathan*, & run through out all the histories, shal find that God never suffered ambition unpunished, but hath alwayes debased all such as have sought to exalt themselves. Immediately after the Deuil began to be ambitious, & to make himselfe equal with God; did he not fall down from heave with a most fearful noise, as if it had bin lightning & thūder? Into what misery hath Adam thrown himself & his posteritie, for that he would exalt himself too hie? Was not *Miriam* the sister of *Moses* strokē with leprosie, for that she had proudly lift vp her self against her brother? Were not *Corah*, *Dathan*, & *Abira* with all their families, through their pride & arrogancy, while they would be equal with *Moses*, swallowed vp of the earth alive, & that in the sight of all the people? what was the end of that vaunting and proude *Goliath*? Was not *David* likewise, who had overthrowen him by the onely confidence which he had in the Lord, which was the chiefest armour he vsed against him, very severely punished, when as through a foolish pride against the commandement of God, & the counsel of *Ioab*, seeking to divert him from that his purpose,

4.
That men do
not consider
what hath
happened
to proude
persons.
Examples
Satan.
Adam.
Gene. 5. 17.
Miriam.
Nom. 11. 10
Corah.
Dathan.
Abiram.
Nom. 16. 33.
Goliath.
1. Sē. 17. 49.
David.
2. Sam. 24.

THE SECOND BOOKE.

- he made a generall muster of the people of his lande, thereby to vnderstand the greatnesse of his forces, was not he, I say, presently punished with a sudden pestilence, which in the space of one day destroyed seventie thousand men? *Roboam* (who by gentle and milde wordes might have satisfied and contented his subiectes) through his audacious and braving speaches lost the better halfe of his kingdome. *Ozias king of Iuda* not content with his dignity, incensed with an ambitious desire, woulde needes meddle with the Priestes office, but as he had the incense in his hand to burne it, the Lorde smote him with leprosie, and so he continued to his death.
- Iosias*, otherwise a vertuous prince, and zealous of the Lawe and service of God, who by a most commendable and glorious enterprise, had even in the beginning of his reigne restored true religion, (almost wholly corrupted and polluted) enterprised notwithstanding very rashly the warres with *Pharao Necho King of Egypt*, where he was slaine. And was not *Sennacherib* overthrown by the Angel of the Lord, with a hundred fourescore and five thousand men the night folowing, that he had vomited out by the mouth of *Rabsaches*, his horrible blasphemies against God, and being as it were blinded with exceeding pride, had lift vp him selfe against the Almighty, defying him to his face? Was not that proude *Aman* hanged on the gallows which he had made for *Mardoche*, because he would not worship him, as others had done? *Nebuchadnezzar* after great prosperitie, and sundrie victories obtained against his enemies, seeing him selfe in peace, and that he was feared of his neighbours, having his pallace sumptuously adorned with the spoyles of other nations against whome he had warred, forgetting him selfe to be a man, provoked God to punish his pride, taking away his vnderstanding and authoritie, and making him like to one of the beasts of the felde, vntil by his humilitie he had acknowledged his fault. Was not *Herod* smitten by an Angel, and eaten with wormes, for that he had not given the glorie to God, but boasting of his eloquence before the *Tyrians & Sidonians*, in accepting the honour which clawbacks and flatterers had given him in their acclamations as vnto a god? *S. Peter* trusting in his own strength, and preferring him selfe before all his companions
- Roboam.*
1 King. 12.
14. 16.
- Ozias.*
2. Chron.
26. 19.
- Iosias.*
2. Chon.
35 20.
- Sennacherib.*
Esay 36. 37.
- Aman.*
Ester. 7. 10.
- Nebuchadnezzar.*
Dan. 4. 27.
- Herod.*
Acts. 12. 23.
- S. Peter.*
Matt. 26. 34.

before all his companions, through a conceit he had of his owne constancie, did he not fall into daunger of his life, and withall, of the grace of God, and so by consequent, of the hope of all true felicitie? when as Christ Iesus foretelling the miserie prepared for *Capernaum*, said, Thou *Capernaum*, which hast bene lifted vp to heaven, shalt be throwen downe to hell, did he not shewe thereby, that the principall cause of the overthrow thereof, was her pride, which ingendred infidelitie and the contempt of his word? when also shall we expect the ruine and overthrow of *Antichrist* and of *Babylon*, if not then, when they are come to the height of their pride, and the top of their impietie? we may nowe plainly see by these sacred histories, what hath bene the ende of these proude persons. Which thing may also be observed in the government of the mightiest common wealthes, in the lives of *Kinges* and *Emperours*, which have bene at large declared in the writings of the historiographers. But for that we should enter into too large a field, & might seeme over-tedious in reciting all the examples which they have set downe, we will passe over the greatest number, and onely touch such as are most notable.

Examples of
profane writers.

The pride of *Xerxes* was such, that he threatned the mountaines, the sea, and the gods them selves when he marched with his armie to subdue *Greece*, thinking that even the Elements ought to give way, and to make him rounge: but God (who resisteth the proude, and hath shewed him selfe evermore to bee their enemy) did so bruiſe and crush his puissance, that the most memorable thing of that his enterprise, was his overthrow, his flight, and dishonour. As long as *Alexander the great* continued in humilitie, he was alwayes fortunate, never finding his equall in courage, in valour, in counsell, in diligence, in liberallitie, nor in any other militarie vertue: but after that he was partly abused by flatterers, and partly by his continuall prosperitie, then beganne he to be vncloathed of his former vertues, and to put on the *Persian* robe, and withall the pride and arrogancie of the countrey, imagining that he was descended of the race of the gods, and therefore would needes be worshipped; wherefore God turned away his favour from him, and so he died not long after in the flower of his age, when as hee

Xerxes.
Herodot.

Alexander the great.
Plutarch
in his lives.

should

THE SECOND BOOKE.

*Caesar.
Plutarch in
his liues.*

should haue enioyed the fruit of his labours, and left his empire, which yet was very doubtfull, to his children. There was nothing that so hastened *Cesars* death, nor that more incensed the conspiracies against him, then his ambition: but after that he so farre exceeded, that he suffered a crowne and the name of king to be giuen him, and for that he had deposed the tribunes for this only cause that they were against it, and that he sat in a chaire of gold among the senatours, then began they to wait opportunity to kill him: which peraduenture they had not done, if vsing a popular gouernment, seasoned as it were with milde and modest behauiour, he had acquainted them by litle and litle to endure seruitude, and to forget the name of libertie. What may we likewise thinke of *Pompey* his enimie and of the lamentable change of his estate, was not his pride, and contempt of his enimie the principall causes thereof? for hee was not ashamed to say to some of his friendes who reprooued him for his carelesnesse, in the preparation of the warres, that with the stampe of his foote if neede were, he could fill all Italie with armed men. Such among the Emperours as contemning their estate, and thinking scorne to be taken for mortall men, would needes be accounted gods, and haue their subiects honour them with Images, voues, temples, & altars, as *Caligula*, *Domitian*, and *Heliogabalus*, haue alwaies had most miserable ends.

*Caligula and
others.*

*The French
nation.*

The greatest losses and overthrowes which haue happened to our owne cuntry, were especially caused by our great presumption: and nothing hath aduantaged our enemies so much as the contempt we haue had of them: and contrariwise the great opinion we haue had in our owne strength, though often times it hath deceiued vs. Winnes hereof, the battell of *Coutray* against the *Flemings*, the battell of *Poicters* against the *Englishs*, that of *Inberch* against the *Portugalls*, and that of *Nicopolis* against the *Turkes*. For there is no sinne that God doth lesse dissemble then this pride & arrogantes, nor that he lesse endureth or more speedily punisheth: which is most notably declared in that memorable history that *Paulus Emilius* reporteth in the *Annales* of *France*, of a certaine gentleman of *Florence* named *Gyrardes*, who had liued in great prosperitie a long season: It happened on a time, that beeing drunken, and as it were gluttied with his prosperous estate, in a banquet he made to his friendes,
asked

*full of
forward
in
And it*

asked them if they thought there was so happie a man in all Iralie as him selfe, and whether he wanted any thing that might make him more fortunate: whereto one of the company wisely answered, that the principall thing was yet wanting, that is to say, Modestie and Humilitie to keepe him in the favour of God, without the which there is no true happinesse; and that the wrath and iudgement of God could not be faire from him and his house, considering his presumptuous and proude minde: which thing this wretched man not long after by wofull experience prooved to be true. For such as by his means had bin banished the citie, secretly returning in a night, tooke him, his wife, & children put them in prison, and there most cruelly sterved them to death in the sight of all the people, being wonderfully astonished and moved with compassion at so strange an alteration.

These examples, and a thousand such like to be found in histories, do sufficiently prove the saying of *Chilon the Lacedemonian*, who being demanded what God did in heave, answered, that he debased the proud, & exalted the lowly. The Virgin *Mary*, in her song applying this vnto men; God (saith she) hath shewed the strength of his arme, & hath exalted the humble, & overthrowen the proud in the imagination of their own hartis. *Esope* hath declared this thing very well, & that there is nothing better for man then Modestie, in his fable of the *Tortoise*, who being not contented to creep on the ground, would needs flie in the aire with the birds, & therefore desired the *Egle* to carie her vp on hie; which at first was refused, shewing the danger which was like to insue in flying without wings: notwithstanding overtaken with importunitie, tooke her vp in her feet. & carying her aloft a while, at the length the *Tortoise*, either for that, seeing her selfe so hie, she thought no more on the ground below, or for that the Eagle was weary, & would no longer hold her, fell down & brake all to pieces: teaching men by her death, that it is better for the to cõtaine theselves within the bounds of their vocation, & to be content with a mean estate, having the grace & favour of God, the in offending him by their immeasurable pride, to cline vp to heave, (as those who builded the tower of Babel) seeking to purchase theselves greater advancement. The Poets, who oftentimes in their fictious wind vp & cover, as with a cloud, the truth of things; in that fable of *Icarus*, who desiring to flie with waxe wings, fel into the

5
Hee thinketh
not of his own
weaknes, nor
of the power
of God.

*Esope's fable of
the tortoise*

5
The
tower of
Babel
the
fable
of
Icarus

sea: and that of *Phaeton*, who for that he coveted to rule the horses and chariot of the Sunne, was stroken with thunder, purposed no other thing, but to shewe that the ende of all ambition is evermore miserable. For God (as I haue saide) can in no wise abide a proude and arrogant person.

The day of the Lord of hostes (saith *Esay*) is vpon all the proude and haughtie, and vpon all that is exalted, and it shall be made lowe, and vpon all the cedars of *Lebanon*, that are high and exalted, and vpon all the Okes of *Bashan*, & vpon all the hie mountaines, and vpon all the hils that are lifted vp, and vpon every hie tower, and vpon every strong wall. This is a manner of speech by the which he giveth vs to vnderstand, that all those, who glorie in their greatnesse, their noblenesse, their strength, and their riches, shall at length be throwen downe with the wrath of God, which shall fall vpon them as a thunderclappe. God speaking to the *Idumeans*, and foretelling them by his Prophet *Abdias*, the plagues he had provided to punish and abate their pride, saith, I will make thee contemptible to all nations: the pride of thy heart hath deceived thee, nowe that thou art in the strong holdes which thou hast builded in the tops of the mountaines, thou thinkest thy selfe inexpugnable, and that no man can come at thee, and sayest, Who can pull me from hence? If thou shouldest flie as high in the ayre as the Eagle, and shouldest make thy nest among the starres, I will pull thee from thence, saith the Lorde. *David* in the 37. Psalm saith, I haue seen the wicked strong, and spreading him selfe like a greene bay tree, yet he passed away, and loe, he was gone, and I sought him, but he could not be found.

There are many other threatnings of God in the Scripture against the proude, but even as this cursed ambition doth so blind vs, that we can not perceiue the mischiefes that proceed thereof, nor the dangers wherein it plungeth vs, so also doeth it stop our eares against all the words & reproofs which God vseth, & that which is more, it bereaueth vs of all knowledge & feeling of our owne selves. For what man is there that hath wel considered his own estate, that ever gloried & bragged thereof? It is to be thought that if these haughty & proude minded persons, which take so great pleasure & contentment in them selves, would but a litle consider their

et sainte of
fay

He trembleth
not at the
threatnings
of god against
the proude.
Esay 2. 12.

of that by god
is brought to the
Ambition

7
The proude
man never
remembreth
his owne
estate.

their owne estate, and the imperfections and vices of our natures, as the ignorance, the lust, the feare, the distrust, the sorrowe and discontentment of our minds: and on the other side, the povertie, the diseases, the weakenes, the age and death which wee are subiect to, by reason of sinne; Is it likely they would not remember, that this proceeded from the slaverye of sinne, of the devill, of the anger and displeasure of God, of the losse of his Image whereunto we were created, of the contradiction of the flesh to his spirite: and in a worde, of that wonderfull disorder, which is in our hearts and vnderstandings?

The ancient Philosophers exhorted men alwaies to remember their ends, thinking that the remembrance thereof, was sufficient to humble them, and to make them carefull to doe well: and in deede the proudest, with the consideration thereof are astonished. *Alexander the great*, having opened *Cyrus* tombe, and finding his bones mouldie and halfe consumed, considering the fragilitie and inconstancie of all humane things, wept bitterly; so did *Xerxes*, beholding his armie from the top of an hill, for that within 100. yeeres after, both hee and they should be forgotten. *Philip of Macedonie* being fallen into a lande pit, and considering after he was out, the measure of his body which was there imprinted, detested the ambition and desire of men, who coveted so much, themselves in length and breadth containing so little.

Nowe if the bare consideration of our ende, is of such great force to abate our pride, howe availeable is it to consider, what God hath done to our first parents, as also to remember what we are, and from whence we come? Thou art dust (saith God) out of the earth thou wast taken, and to the earth thou shalt returne. So our beginning, our being, and our end is all earthly. Is not this a great matter to glorie in, and to bragge of, that we are made of the grossest element, and of the same matter and substance, whereof all other beasts are formed?

It may be that some, (the better to defend mans excellencie, and to proove that hee may iustlie preferre him selfe before all other creatures of the world) will say: that though our bodies be earthly, yet our soules are heavenly, and doe in some sort participate of the glorie of God. This may be easilie graunted,

*A discourse
of the know-
ledge of our
selfe, and of
true humility*

*Alexander the
great opened
Cyrus tombe
and wept
Xerxes beheld
his armie
from the top of
an hill
Philip of
Macedonie*

Gen. 5. 19.

*Of the mis-
erie of man
since his fall. hee
be more
excellent
than the
beasts*

if

THE SECOND BOOKE.

if we consider the estate wherein man first was created: and that if hee had continued in the integritie and perfection, wherewith God had ennobled and honoured him in the beginning, hee might then iustlie haue accounted himselfe the most excellent, and as it were, the Prince of all other creatures. But being so imperfect as we are, I knowe not howe wee can without blushing, acknowledge our Creator. VWhich being graunted, wee may not boast, that in respect of our nature, wee are any wayes more excellent then the brute beastes, if without affection wee will rightly wey the trueth, and that, as reason and experience teacheth vs.

*The beastes
are more ex-
cellent then
man, as hee
is left in his
corruption.*

*Man excee-
deth the
beastes in
mallice &
corruption.*

Nay wee must needs confesse, that they surpass vs in many things: as the Dove in simplicitie, the emme in industrie, the storke in humanitie, the dogge in love and fidelitie, the oxe and the asse in memorie, the lambe in meekenesse, the Lyon in magnanimitie, the cocke in vigilancie, the serpent in subtiltie, and all in generall, in contentment and sobrietie. And as the beastes are more excellent then man in naturall goodnesse and vertue, so doeth hee excede them in mallice and corruption. For hee is more cruell and more treacherous, then the wolfe, more craftie then the foxe, prouder then the peacocke, more voluptuous and vnthankfull then the swine, and more daungerous then the aspe. Moreover, those evils (I vse this word, for fault of a better) that are in diuers beastes, and that naturallie are inherent in them, without any deliberation or election, are wholly & fully complete in one man, who endeoureth by all means possible, to possesse them in their highest degree. And yet wee bragge and boast of our vnderstanding, which is altogether blindenesse, and of our libertie, or rather of our licentiousnesse, and want of freewill: of our eyes so lustely placed in our heads, to discern afarre off, & greedilie to looke after the vanities of this world: of our tongues, which serve vs to lie, to slander, and blaspheme: of our hands, which are instruments to fight, and to filch: of our feete, which are swift to doe euill, and in a worde, of all the parts of our bodies, which (as *Saint Paul* saith) seeme to be the wages of iniquitie, and to worke

worke it with greedinesse.

God forbid, notwithstanding that this which I haue said, *God is not the author of this euill, but the deuill and man.* should any waies sound to the dishonour of the Creator, who (as *Aristotle* most notablie declareth, and likewise *Galen*) hath with excellent skill, and singular cunning, framed and fitted every part of this our building. But the more excellent and sumptuous this building is, the more lamentable are the ruines, and wee the more blameable, who haue so miserablie ruined them, vsing them for that vile service of sinne and concupiscence, which haue beene giuen vs for the honour of God, and exercise of vertue.

The Jewes seeing the ruines of their Temple, cursed the Gentiles, who had so prophaned that holy place; the name of *Erostratus* likewise was most odious to the Grecians, for that hee had set *Dianaes* temple in Ephesus on fire, through an execrable desire he had to eternize his name. Howe greatly then ought wee to be displeased with our selues, which haue polluted the Sanctuary of our God, and spoiled it of all those precious vessels which were in it; to dedicate them to the service of the deuill, the world, and of sinne.

If then, that the Image of God appeared in vs by the light of our mindes, and by the sinceritie of our affections, wee should haue some occasion to glorie in him: nowe that thorough our fault it is defaced, or at the least obscured, so that wee may hardly finde out the traces thereof, haue wee not as great, yea greater cause, to humble our selues; seeing that in the place thereof, the image of the deuill succeedeth, who beeing a murderer, and the father of lies, hath nothing in this worlde more like him selfe then man, who naturallie is cruell, proude, and ally-

And to speake truly, there is nothing but the grace of God, that maketh vs differ from him. For of our selues (as saith *Saint Augustine*) wee are verie deuills: and if so bee that after *Adam* had transgressed the commaundement of GOD, God had left him without promise: If

CHRIST IESVS his Sonne, to raise him vp againe, would not haue taken his nature vpon him, the poore man with

*of the Image of
God appearing
in vs*

Col. 3: 10

*Man is not
damned
without the
special fa-
uour of God.*

with all his posteritie should haue bene without all hope, like vnto the Devils. Seeing then, that all the felicitie and excellencie that we haue aboute the devils, is comprised in hope, and hope is founded in the promises, and the mere favour of God; if this were taken from vs, what should we haue to glorie of, more then they? contrariwise they should haue great advantage over vs; for they should be our lords, and should surmount vs in many things, as in quicknes of spirit, in knowledge of arts, in strength, in agilitie, and that they are of an immortall and impassible nature.

I demand then, if man, beeing thus destitute of the gifts of God, hath any thing whereof he may boast: and if for this his vaine glorie, he be not worthie great hatred, and that the angels, and other creatures should agree to reprove him of his arrogancie? what should we say, if a beggar, which hath not a ragge to cover him, will notwithstanding bragge that he is the greatest man, and the richest of all the countrey, and in all assemblies wheresoeuer, is not ashamed to take the hiest place? would not euery man iudge such a fellow worthie to be whipt? likewise if there were a thiefe, who being convicted of many great crimes, notwithstanding would be so shamelesse, and so stately, that he would not humble himselfe before his iudge, nor any other man, doth not he deserve without any pitie, to be punished with all severitie? If man in like manner, dissembling his beggerly estate, his vice and ignorance, will presume that he is wise, rich, and vertuous, doeth hee not by this meanes make himselfe unworthie of Gods meicie, whereof he should participate; if by an humble confession of his miserie, hee would seeke for it. VVee haue a most memorable example of this, in the *Pharisee* and the *Publican*: the one of them beeing more iust and more pleasing in the sight of God with confessing his sinne, then the other boasting of his righteousness. For man (as saith *S. Augustin*) by humilitie maketh God to forget his sinne; and causeth him by his presumption, to forget all his vertues and good deedes. Though to speake properly where there is no humilitie, there is no faith, and where there is no faith, there is no good works.

Behold the profit we haue of our pride: which is, that first of all we kindle the anger of God against vs: it taketh away from

Luk. 18.10.

In his confessions and prayers.

vs the hope of forgiveness, which we might purchase through his mercie. Secondly, it bereaveth vs of faith, with all the benefits of Christ Iesus. For the spirit of God which inspireth our hearts, and which maketh vs to taste the sweetnes of his Gospel, is not given but to the humble: these are those whom God filleth with good things, as saith the Virgin Marie, in her song. Luk. 1. 53. Christ Iesus attributed the infidelitie of the Iewes to nothing so much, as to their presumption. How can you beleve in me (saith he) which receiue honour one of another, and seeke not the honour which cometh of God alone? this is also the cause that (correcting the ambition of his Disciples) hee set before them a little infant, and said vnto them, that if in modestie and simplicitie of heart, they would not resemble that little infant, they should not enter into the kingdome of God. For God (the better to declare the greatnes of his wisdom) doeth all his workes against the opinion and iudgement of men. By foolishnesse hee confoundeth the counsell, and the wisdom of the worlde: by weakenes he breaketh their force: by contempt he obscureth their glorie: by death hee raiseth vp, and turneth cursing into blessing: so also by the crosse and by humilitie, hee hath lifted vp Christ Iesus into his glorie, and after him by the same meanes exalteth all his members. The devill contrariwise, by honours, pleasures, riches, and idlenes, doth throwe downe headelong all such as are his.

Luk. 1. 53.

Iohn 5. 44.

Math. 18. 3.

But what is the reason, that after that he hath adopted vs, and regenerated vs for his children, he leaveth vs still in the worlde vntill we die, seeing that we now are burgessees of heaven, and as it were, his domesticall servants: and therefore our mindes, our heartes, and all our cogitations and affections, should be heavenly? why will hee that our bodies should be more conversant here, then our hearts? is it not because hee would haue vs alwaies contemplate, and remember the earth from whence wee were taken, that by this means we may be humbled, and he glorified, who hath taken vs out of the mire, and lifted vs vp to the heavens, where by hope he hath placed vs in honour with his Sonne, his angels, and the Patriarkes? Why also is it his pleasure that we should live here alwaies vnder a hard and severe discipline, and that we should be continually exercised by povertie, dis-

God doth leave his children a space here upon the earth in their infirmities, to humble them and to make them more fit for the participation of his grace in heaven.

THE SECOND BOOKE.

diseases, warrtes, imprisonmentes and banishmentes, and such like afflictions; which give vs no more libertie then severe masters doe their schollers? Is this the abundance of rest and quietnes which was promised, and that we shall finde in his kingdome? we may easilie see, that all this is done by the wise counsell of our God, who by this meanes keepeth vs in humilitie, and brid-
 leth vs, that by the enioying of our goods (if peradventure he gi-
 veth vs any before we knowe how to rule them) we should not giue our selves to all filthines. For the same purpose he willeth, that, after we be sanctified and received into his Church, we are not wholly exempted from sinne, but hath left our flesh with the lusts thereof, which cease not to trouble and molest our mindes; to this end, that we continually feeling our infirmities and imper-
 fections, should haue alwaies somewhat to humble vs; and to a-
 bate the naturall pride of our hearts. We see then that God by all meanes procureth our health, and provideth that we should not by a vaine confidence, and presumption of our vertues, hin-
 der his graces which are not given but to the final, and to such as are lowly minded.

*The graces
 of God fall
 upon the
 humble.*

We see (saith S. *Augustine*) that vsually the vallies are more fertile then the hils, for that the fatnes of the earth is more easily caried thither by raines and showers: so must it be with vs, if we will be filled with the graces and benedictions of our God, wee must be lowe and plaine as the vallies. And further, that having received them; we be not more vngratefull; then is the good earth, which multiplieth the seede which it hath received; and doth truely repay the fruits thereof vnto the master. If we have received one tallent, let vs so demeane our selves; that we make two thereof, and that two may encrease to foure; and then let vs give all the glorie to God, that is to say; first of the good; then of the will and industrie, whereby wee haue en-
 creased it. Thirdly, for the prosperitie and successe, which hee hath given it: and lastly, of the reward and crowne which wee looke for. For otherwise, wee may assure our selves, hee will withdraw his grace, and the prosperitie which he hath given vs, if wee be vnthankfull, or carelesse to acknowledge him, and to give him the glorie of whatsoeuer is good and commendable in our selves;

Saint

Saint Augustine saith, that God, by reason of the great loue he beareth vs, is content as it were to traffick with vs, and to mingle his goods with our euils. But if we will afterwards challenge them, & in stead of thanks for the vse of them, which he hath most liberally giuen vs, defraud him of the property & take it to our selues as those men did, to whom he had let out his vineyard, then will he part with vs, & take fro vs that which is his, the better to shew vs what is ours. The slaue that hath stolen from his Lord & master, and will acknowledge no duty, no rent, nor any seruice wherein he is bound vnto him, doth he not deserue to lose all such lands as he holdeth of his masters? In like maner if God who requireth nothing of vs but a confession and an acknowledgement of the good hee hath done for vs, seeing vs to refuse this, doeth he not deale iustly with vs, if he shut vp his liberality from vs. Though that men be naturally enclined to vice, and therefore that which is naught, as beeing the likeliest and most agreable to their natures, is more pleasing in their sight then is the good: yet euery one abhorreth ingratitude, condemning it, and accounting it cleane lost, whatsoeuer is done to an vnthankfull person. What reckening then shall we thinke that God maketh of it, who being perfect and absolutely good, detesteth all kinde of euill whatsoeuer, holding nothing so deere as his glorie, to the which all vngratefull and ambitious men are vtter enemies? for the more they exalt and lift vp themselves, the more doe they depresse and tread vnder foote the glorie of God.

*Our pride
maketh God
to take away
those graces
he hath giuen
vs and to be-
stow them
vpon others.*

If a great lorde should receiue some poore man into his house, giuing him nothing, but wherewithall hee might entertaine himselfe in meane estate, and should perceiue that within two or three yeeres after, hee purchased lands, put money to vsurie, kept a great port, and to be at other excessiue charges, shoulde he not haue iust occasion to thinke he were a theefe, seeing that, as is already saide, he tooke him into seruice hauing nothing? In like maner considering how poore we are by nature, and that wee came into the house of our god all naked, laden (as it were) and couered with filth and beggerie: if beeing there, wee will vaunt our selues, must it not be of that

*As if simili-
tude declar-
ing why
God cannot
abide the
proud.*

THE SECOND BOOKE.

Glorie which we haue robbed God of? good God, what riches have we gotten whereof we may bragge? was not our father (as saith the Prophet) an *Amorrhite*, and our mother an *Hebrite*? the inheritance they haue left vs, was it not sinne, malediction, miserie, and death? and what friends haue they also gotten vs, but our flesh with her lusts, and the world with his pleasures? If God then would dispute with the ambitious, and demaunde of him, why he doth so much glorie in him selfe: what answer would he make, wherby it should appeare he had not plaid the thiefe? if as (*S. Paul* saith) all honour appertaineth to him, it must needs be, that so often as we glorie and boast of our selues, we necessarily inferre one of these two thinges: either that wee would make our selues equall with him, or else robbe and steale from him like thiefes, that which may in no wise be alienated from his crowne and dignitie. For as concerning his vertues, he may communicate them with others: he imparteth of his wisdom to his Prophets, and ministers of his Church: of his might and authoritie to Princes: of his iustice, to Iudges: and to all such as are friendly and charitable, of his mercie and bountie. But this is with a reservation of all the glorie due vnto such vertues, whereof the creature whatsoever he be, may in no wise partice.

1. Tim. 1. 17

extremis (sente)

The glorie
onely apper-
taineth to
God, and so
by consequēt
the proud are
accused.
Ier. 9. 22.
Psal. 3. 109.

Phil. 3. 8.

Let not the wise man (saith he, by his Prophet Ieremie) glorie in his wisdom, nor the rich man in his goods, nor the mightie man in his strength: but whosoever will glorie, let it be of the knowledge he hath of ine, and of my name. We must then if we will obey the commandement of God, sing with the Prophet David: Lord, thou art my glorie, and my honour. For there is nothing in vs, whereof we should make estimate, but onely this, that we are in the number of those, who call vpon his name, and such as by his mercie haue hope and part of his kingdome. I account all glorie and honour (saith S. Paul) to be dongue. And Salomon saith: That I haue diligently considered all things that men doe admire, and for the which they would be honoured and esteemed in this world, and haue scene in the ende they are but vanities, and that none but fooles doe busie them selues about them.

of fime

This is a strange thing, that time, which is so wise, and which

reuea-

reuealeth all things, nor experience cannot perceiue this, and that our iudgement is so corrupted, that we search not for honor but in vaine things, as in banquets, buildings, in goodly moucables, apparell, horse and great traines, and such like mockeries of fortune. If wee would seeke honour by vertue, our ambition were more tollerable, but wee haue no reason to desire so much honour, and to make so small account of things that deserue better.

And yet my meaning is not, that if wee haue any good thing in vs, that wee should bee proud of it. For we alwayes ought to giue the glory vnto God, and to yeeld him all the praise: as wee see that vessels of gold and siluer, receiuing the light of the beames of the sunne, yeeld as it were part thereof backe againe by reflection: so must we, if we thinke we haue done any thing which is good, confesse (with *Saint Paul*) that it is not wee, but the grace of God which is in vs. If a man graffe *in his garden, or orchard,* and at two or three yerres after his gardener bring him of the fruit, saying, this of the tree he graffed, he reioyeth therein: so God taketh great pleasure, if we, hauing any good in vs, yeeld him the praise thereof. For this is no small honour vnto him to haue so well husbanded vs, that beeing fruitelesse and barren grounde, and as it were olde stockes dead and rotten, now by his meanes wee shoulde bring foorth good fruite. And it is out of doubt, that in seeing vs fructifie and prosper, hee taketh greater pleasure then doeth the husbandman, when his corne prospereth on the earth: especially if in acknowledging our fertilitie wee freely confesse, that it proceedeth not of our nature and industrie. and what can we doe lesse? for it is as if a creditour, to whome wee are indebted as much as wee haue, should require nothing of vs, but a bare acknowledgement of the debt wee owe him. should this grieue vs? there is nothing that the people of Israel were so reprovued for, nor wherewith God was more grieved, then with their ingratitude, and that they had forgotten, or else dissimuled the good they had receiued of him? I haue (saith hee in *Esa*) enriched and exalted them, and as soone as they saw themselues become great, they haue

F

forgotten,

in his garden

ingratitude
Israel

Esa. 1. 2.

THE SECOND BOOKE.

forgotten and forsaken me. Contrariwise there was nothing more commended in the virgine *Marie* then her humilitie, whereby shee acknowledging her selfe vnworthie of those great graces that God had bestowed vpon her, hath in a notable long testified vnto all the worlde, that the onely thing that moued God to respect her humilitie, in choosing her to be the mother and nource of his Sonne, was his grace and bountie.

That we must eschew ingratitude and ostentation: vices common to al the ambitious sorte, which are here set down by foure fitte similitudes.

Let vs follow then his example, and not be like vnto young coites, which being become great, doe as well kicke and strike their dames, who haue brought them foorth and nourished them, as other horses. This was in former time objected to *Aristotle* by reason of his ingratitude towards his master *Plato*, detracting from him whatsoeuer hee might both in his bookes and readings, not acknowledging that the most excellent part of his knowledge was taken from him. But this is much more befeeming vs, seeing that the goods and graces which God hath bestowed vpon vs, are innumerable, and that wee haue nothing, but that we haue receiued of him: if then we dissemble the place from whence they come, and conceale his name, who hath so liberally dealt with vs, and attribute all whollie to our selues, were we not exceedingly to be blamed? As the sunne being directly ouer vs, our bodies haue the lesse shadowe, as wee may perceiue at noone, and a little before or after: so also the more vertue and goodnesse is in vs, the lesse ostentation should we haue. Contrariwise, as this is a signe of the going downe of the sunne and his departure from vs, when as our shadowes become great: so also this is an argument to prooue that vertue diminisheth in vs, when pride and presumption increaseth. The vessels that are fullest make least noise, and we iudge them emptie or else that there is little in them, when as being touched they make any great noise or sound: so also there is nothing that more manifesteth the wants of vertue, then bragging and boasting. When as the eares of corne bend downe their heads, the husbandmen reioyce: for this sheweth they are laden, and that they haue plentie of graine: so also we

may

may coniecture that those men are well furnished with vertue, and vnderstanding, when they are modest in worde and countenance. The pedlars, who haue nothing but their packes, shewe forthwith all their wares: but contrariwise, the great marchants keepe only litle bagges in their shops of euery particular marchandise, the better to shew what store they haue in their ware houses. The like we may see among men, that ordinarily those who make the greatest shewe, haue the least in deede, and that none are more ambitious and desirous of commendation, then those who least deserue it. For wise men (as *Tullie* saith) repose their felicitie not in the opinion and praises of men, but in doing such things as deserue it. But contrariwise fooles doe little esteeme of vertue in deed and the effects thereof, so that they may be reputed vertuous: and contrarie to the counsell of *Socrates*, they rather desire to seeme to be, then to be indeed. Which is a strange thing, for it is as if they desired the name rather of a king, then the authoritie, power, and kingdom of a prince: or to speake more properly: It is as though they desired to be accounted healthsome, and yet care not for health at all.

The fourth. simile

We must then, if we will be accounted vertuous in deede, purge and cleanse our hearts of all ambition, euen as to fill a vessell full of good liquor, wee must first stoppe out the winde. There is nothing (as *Gregorie* sayeth) that so much shutteth out vertue, and hindereth the entrance thereof into our mindes, as when we are full of vaine glory. And this is that which *Saint Paul* teacheth the *Corinthians*, that to be wise, they must become fooles: which is not spoken darkely as it seemeth to be at the first sight, but to humble those among them, who were puffed vp with a vaine perswasion of their wisdom, and to shew vnto them, that so long as they helde this false opinion of themselues, they were not capable of the holy ghost, neither of the true knowledge of God: that is to say, of his secrets which haue alwaies bene hidden from the great ones, and are not reuealed, but to the humble and lowly.

If we will be vertuous we must not bee ambitious.

1. Cor. 3. 18.

Socrates in auncient time, was by the Oracle of *Apello*

THE SECOND BOOKE.

accounted the wisest man of all Greece in that he said he knew nothing, andindeede it is no small knowledge, to acknowledge our ignorance: so also it is not one of the smallest vertues in vs, to acknowledge our faults and imperfections. The appearance of a thing (as saith the same *Gregorie*) taketh away and cutteth off the greatest parte of the thing indeede: that is, man is so much the more foolish as hee thinketh himselfe wise. Wee must then make a generall rule of that which *Christ Iesus* saith, speaking of almes giuing, that the left hande shoulde not knowe what the right hande doeth: and stretch this speach to other kindes of vertues which may be in vs, and generally to all sortes of good workes, which wee doe, which wee ought not onely to dissemble, but also to be ignorant of and to forget them when they are done, contenting our selues with this, that God knoweth them, and hath written them in his booke, to the end to keep them in perpetual memory, and to recompence them at the latter day, when hee shall examine the doings of men and angels.

Mat. 6. 3.

The words of the holy ghost in the Scripture allure vs to humilitie and condemneth all pride.

Why are we compared in the scriptures to sheepe rather then to lions or horses, which are proud beastes? is it not to giue vs to vnderstand, that wee must behaue our selues modestly, plainly, and simply in all our actions? The similitudes of the vine and the figgetree, so often propounded vnto vs in the olde and newe Testament, to figure the state and condition of the children of God, tend they not to the same purpose? For the vine neuer groweth so high as the chesse-nut or the cedar trees, but alwaies runneth low by the ground. The figge tree groweth somewhat higher, but in this they agree, that both of them haue great and broad leaues, wherewith they couer their fruite in such sort that it can not be seene, vnlesse you come verie neere them. So likewise, though Christians should be rich and plentiful in all good workes, to glorifie God in their liues, and to edifie their neighbours by their good examples: yet must they carefully take heede, that they make no shewe thereof, as painters doe of their painted tables, or like vnto women which loue to set foorth themselves, that euerie one may see their beautie and goodly attire. which

Which thing Christ reprocued in the Pharises in his time: You doe all your workes (saith he) to be seene of men, if you giue almes you blow a trumpet: if you pray, it is in the synagogues and the most apparant and frequented places: if you fast, you looke sower, and disfigure your countenances, as sad and mortified persons, to the end you may be seene of all men, thereby to win you praise: but woe be vnto you, whom, men deceiued by your hipocrisie account blessed and happie. Who is there that considering these threatnings of God, would not forthwith detest and abhorre all vaine glorie?

Matth. 6. 2.
23. 28.

Men in former time thought it a pleasant thing to heare their owne praises and commendations, and pleasant it is still to such as are carnally minded. But those who haue receiued the spirit of God, and are regenerated, take no lesse shame & grieve to be praised, then they conceiue pleasure and liking to be reprooued and corrected. For they knowe very well, considering the manifold imperfections that are in them, and their daily transgressions, that one can neuer be plentiful enough in finding fault with them: and contrariwise that the speech vsed in their praises and commendations, can not be so compendious, but that it must needs containe many vntruthes: and withall that among all other things that appertaine vnto God, and are most deere vnto him, there is nothing that he more esteemeth then his glory, and that without the profanation thereof, and shewing themselues to be sacrilegious persons, they may in no wise take that which is giuen them. I addethis. for that it is not sufficient (as *S. Augustin* saith) that we be not desirous of honor, and that we take it patiently, when it is denied vs: but we must refuse it, and not take pleasure in it, when it is offered vs. To this purpose *Philon* the Iewe applied the prohibition which God in old time made to the children of Israel, that they should eate no leauened bread at the feast of Easter, saying, that the leauen which hath this propertie to sower and to puffed vp the dow, was forbidden, thereby to teach them, that they should alwaies auoid vainglory, which swelleth and puffeth vp the heart: and especially at that time, when as they shoulde serue God most deuoutly, for that then it creepeth into mens mindes more speedily, and that it is a hard matter for men

*Good men
are rather
delighted
with reproofs
then with
praises, and
the wicked
deal contrary*

THE SECOND BOOKE.

which doe well, not to conceiue some great opinion of themselves, and highly to esteeme of their actions, and delight to be esteemed of others. Which is not spoken, but to the end wee should not make such estimation of the vertues & good things which are in vs.

Pride corrupteth all our good workes.

We see that a little wormewood will quickly marre a whole vessell of wine: in like maner, when as our life is most perfect and godly, yea most deuine and angelicall, the least pride that may be will wholly corrupt it, and make it worse and more imperfect then euer it was good. The reason is, for that we can doe nothing of ourselves, wherein we haue not some confidence: and if we trust in our selves we distrust in God, if we distrust in God, God forsaketh vs: and if he doth separate himselfe from vs, seeing he is the fountaine and well-spring of our life, and of euery good thing we haue, shall there any thing remaine for vs, but miserie, sinne, and malediction? It were a lamentable thing to see a marchant after a long and prosperous navigation, suffer shippewracke in the hauen, and losse of all in that place where he hoped to repose himselfe, and enioy the fruite of his former labours. In like manner is it when a man (like vnto the *Pharisee*) hath liued well in this world, carefully obseruing the commandements of God, and wisely and politikely carried himselfe among men, and in the end through a presumption and pride in himselfe or contempt of his neighbour, he vtterly casteth himselfe away, receiuing nothing at the hands of God, but shame, confusion, and condemnation, in stead of recompence and rewardes which were prepared for him, if he would haue kept himselfe within the bounds of feare and humility.

A fit similitude.

When as we are on the top of an hill or of some high place, we take good heede to our feete, and we walke warily for feare of stumbling: in like manner must they behaue themselves, whom God hath exalted aboue others, either in authority, knowledge, vertue, or wealth, or any other grace whatsoever it hath pleased him to bestow vpon them in particular manner, considering that the meanes to be preferred and continued in that estate wherein they are, is to trust in him, and continually to cleaue vnto him, to the end that they alwaies may liue in his feare,

feare, and in humble maner retaine and keepe their minds in his obedience, in remembrance and consideration of his goodnes.

This would hinder and close vp all the passages of pride and arrogancie, which proceed of nothing so much as of the want of knowledge of our miserable estate wherein naturally we are placed, and of the forgetfulnesse of the graces and good blessings of our God. The peacocke beholding his gay and goodly feathers waxeth forthwith very proud thereof, but as soone as he casteth downe his eies, and looketh vpon his feete, which are farre different in beautie, his pride is quickly abated: likewise, if in respect of some prerogatiues and preeminences which God hath giuen vs aboue other men, we find our selues to be sollicitated by our flesh, or entised by the deuill to become proud, let vs consider (as did *Abraham, David, Iob, and Daniel*) the better to repressse this pride, the dust, corruption, vanity, yea and the nothing whereof we are made, and which we can not shake of. For the badges and tokens are so apparant in euery part of our nature, that hee is worse then blind that can not see it. Let vs also consider on the other side, that all the feathers whereof we bragge are borrowed, as those of *Esops* crow were, and that in appropriating them vnto our selues, we minister iust occasion to God to take them from vs. Would we not laugh at a beggar, who hauing borrowed princely apparell to play the part of some king vpon a stage, will needes afterward retaine his apparell full, gloriously behauing himselfe in them, as if they were his owne? If in like maner a rich man would glory in his wealth, a Philosopher in his knowledge, a strong man in his force, a marchant in his wealth, a woman in her beautie, or an hipocrite in his vertue, doe they not all deserue to be laughed at? For this world is as it were a Theater, and all the honours and dignities which men haue therein, are as it were seuerall attires, which God hath distributed and giuen to euery one, as is most requisite to play his part in, which is not to this end, to attribute them vnto himselfe, or to glory in them: but contrariwise to honour him who gaue them, and to help their neighbours.

Which thing *S. Augustine* hath notably declared in the

Pride proceedeth of nothing so much as of the want of the knowledge of our selues.

The first meanes to repressse pride

The second

An apt similitude.

THE SECOND BOOKE.

*A notable
simony of S.
Augustin for
confirmation
of that which
hath bin spo-
ken before.*

booke he wrote against the two epistles of the *Pelagians*, which is here recited word for worde, to the end that euery one may fully vnderstand it. Let the grace of God (saith he) be acknowledged, that whosoeuer will glorie may glorie in God, from the beginning of his conuersion vnto the end of his life. Foras without the helpe of God no man can once beginne to doe well: so without him can hee not continue nor perfect any good thing. And therefore is it, that all the saintes, euen from righteous *Abel* vnto *Iohn Baptist*, and after him, the Apostles vnto vs, and from vs vnto the ends of the world must bee commended not for any thing in themselues, but for those graces that haue proceeded from the Lord. For this is the confession of those, wholiued vnder the lawe: In God my soule shalbe praised. And those who haueliued since them in the time of the gospell haue saide, By the grace of God I am that I am. So that in generall, that which is written appertaineth to all: if any one glorie, let him glory in the Lord.

*How wee
ought to glo-
rie in the
Lord.
1. Cor. 1. 31.*

Now when as *Saint Paul* exhorteth vs to reioyce in God, he doeth not meane that it is sufficient to acknowledge that all the good things we haue proceede from him, and therefore that we ought to yeeld him praise and thanks for them (for so did the Pharise who notwithstanding is reprooued and condemned in the Gospell) but we must proceed further, and attribute nothing vnto our selues of any good thing that is in vs, as also that those gifts that are bestowed on vs, be not an occasion that we despise our brethren and neighbours, nor to thinke that for those good things we haue receiued of God; we be better, or more excellent then they. And to conclude, that the consideration of the fauours and graces that it hath pleased God to bestow vpon vs, be no occasion to plucke out of our mindes the remembrance, and acknowledgement of the vices, and imperfections in our nature, which we ought continually to remember the more to humble vs. For the grace of God is so conioyned with the confession of our sinnes, that if we haue no feeling hereof, & are not grieved and vexed with sorowe and anguish which the memorie of them engendreth in our consciences, we can not seeke for this his fauour, with all our hearts, nor assuredly trust in his mercy, nor yet praise him as we ought.

Wherefore

Wherefore it is not sufficient that kings and other great personages whom God hath blessed in more abundant sort, do acknowledge that they receiue these graces of God, nor that they thinke that in so doing they haue discharged themselves of that honour & praise due vnto him, or of that humility which is required of them: if they proceed not so far, as to do those things aboue mentioned. And it is most requisite that their counsellors, especially they, who haue the charge of their soules doe often exhort them thereto, as well for the good of their subiects, as for the assurance & amplification of their authorities. And it is out of doubt that they wil do so, if as good and faithful seruants they be careful of the welfare, honour and prosperity of their masters: for there is nothing that is so necessary for the preservation of their kingdoms as to know themselves, and so to humble themselves as hath bene said before: and contrariwise nothing more dangerous, then for want of such admonition to fall into a mistaking of themselves & of God, without whose grace their estates can neither be durable nor prosperous, as may easily bee seene in reading of histories. For euen from the beginning hath God alwaies shewed notable examples of his wrath & anger against ambitious & proud princes, either by the commotions & rebellions of their subiects, or by the conspiracies of their friends & seruants, or by the losse and deprivation of their dignities, or by some other greater calamities, to the end, that by these miseries, som other considering their harms should take the better heed.

But there are fewe that consider this, or that waxe wise by the miserie of others: and what is the reason hereof? partly their governours are content to keepe them in this ignorance, the better to lead them as blind men, whether it please them: and partly they themselves love to be flattered, and to be perswaded that they are gods, or demigods, vntill that death and the iudgements of God teach them by wofull experience, that they are but mortall men, as well as others. But it is too late to knowe them, when as their knowledge doth profit them nothing, and that it bringeth nothing with it, but an extreme sorrowe and a gnashing of the teeth, with a long and vnprofitable repentance. Wherefore it behooveth both them and vs, in time to provide to purchase that which is best for vs, and so to humble and cast downe our selves, as wee may be the more readie, heartily and earnestly

How princes ought to demean themselves in this case.

King

The misery of great men, who with their pride overthrow themselves and their subiects.

great men

THE SECOND BOOKE.

earnestly to desire the mercy of God, and he the more prone to condescend vnto our requests.

*The example
of the Sonne
of God ought
to moue vs to
humilitie.
Phil. 2.6.*

And to returne to our former speech there is yet one speciall reason to moue vs to humility, if we consider it, and that is the example of the Sonne of God, who (as *Saint Paul* writeth to the *Philippians*) being equall to God the Father in all things, in power, in greatnesse, in glory and maiestie, notwithstanding did so farre humble himselfe, as to take vpon him the forme of a seruant, wherein after he had tasted of all the miseries of our nature, and liued here sometime in shame and opprobrie among most cruell and vngratefull men, who did nothing regard him, would needs in the end be condemned to die, and that the most shamefull death of the crosse, abandoning as it were both his life and his reputation for our good. What Emperour, King, or Prince is there, carrying him selfe neuer so high, which considering this, will not humble himselfe, remembring withall from what degree of honour the Lord of heauen and earth was content to fall, yea from the most highest estate as it were to the lowest pit and goulfe of all ignominie and shame? If he without any occasion would debase and humble himselfe voluntarily onely for the loue of vs, what ought we to do, who haue alwaies sufficient matter and argument in our selues to cause vs to abate our pride, and to account our selues among the basest of all creatures?

*These princes
ought to imitate
the kingdom of
heaven
A notable
example of
modestie in
a christian
prince.
Godfrey of Bulloigne*

After that the *French* had conquered the kingdom of *Ierusalem*, and gotten it from the *Saracenes*, the Princes there assembled, knowing the great wisdom and valour of *Godfrey of Bulloigne*, would needs make him King therof: but he like a wise prince setting before his eyes the example & humility of the Son of God, would in no wise accept the name and title of King, but only of gouernour of the cuntry, saying, that it was an vnseemly thing for him to weare a crowne of gold in that place where his Sauiour had worne a crowne of thornes. Which was not done in hypocrisie and dissimulation, as did *Tiberius*, when the *Senate* offered him the Empire; but of a true simplicitie and sinceritie of heart, which he shewed afterward in effect. For the space of a yere, in which time he had the gouernment, he vsed as great moderation

moderation as any Licutenants doe in their Prouinces. Orosius reporteth, that Augustus Caesar about the Incarnation of Christ Iesus forbad that any man should call him Lorde, evidently declaring thereby vnto all the world, that it is no fitte title for a mortall man whosoeuer he be, rich or strong, mightie or puissant: as though through a secrete instinct of the holy Ghost, he was constrained (as was Caiaphas) to confesse, that this worde properly might not be attributed to any, but to him that should be borne. For he aboue is most mightie, most holy and puissant, and onely Lorde, as the Church testifieth in her Song. Now if this heathen man, who had no knowledge or vnderstanding of true religion, didso humble himselfe, and yeelde such homage vnto the Sonne of God, that he iudged and esteemed him alone worthy the name and dignitie of Lorde; what shall all other Princes doe after him, especially such as tearme themselues Christians? and likewise their subiects, and, whosoeuer be in authority vnder them?

An example
of a heathen
prince. *Orosius*
Reporteth

S. Peter hauing in miraculous maner healed the lame (whereof mention is made in the Actes of the Apostles) and that all the people were astonished, and wondred at both him and Iohn as though they had bin the workers thereof, began to rebuke them & say, Why do you look on vs & maruel at vs, as though by our own power and holines we had made him go? rather thinke that this is the God of Abraham, of Isaac & Iacob, the God of our fathers, who by this means will haue his Son glorified, by whose name, this man whom you see is healed. It appeareth by this place & by many other places of scripture, that the purpose and will of the Father is, that his Sonne should not only be honoured of all men as well as himselfe, but also adored of all his angels, & acknowledged of all for their King and soueraigne lord: and yet notwithstanding it appeareth by the whole storie of his life how little he desired this honour, & that he did no further require it, or accepted of it, but so farre forth as concerned the saluation of man, wherewith it was inseparably vnitied and conioyned. When they would haue made him a king, hee hid himselfe: speaking of his doctrine, hee attributed all to his Father: to him that called him good, hee answered there

Christ was al-
waies ac-
knowledge
King & Lord
of men and of
angels, & yet
was a verie
perfit pattern
of humilitie.

Ioh. 6. 15.
Mat. 19. 17.

was

THE SECOND BOOKE.

was none good, but God: though he were the naturall and onely Sonne of God, he chose rather to be called the sonne of man. And to conclude, in the last article of the prayer, he taught his Disciples to give all praise, glorie, and dominion vnto God his father. Who dare then desire that glorie, which Christ Iesus despised, or purchase it, seeing he reiected it, or accept it, seeing hee refused it?

*A worthe
admonition
to Kings and
Princes.*

Let vs then, following this example and instruction, attribute vnto him, whatsoeuer is laudable in vs, or in the world: that is to say, in heaven or earth, or whatsoeuer is comprehended in them. Let vs thinke in our hearts, and confesse with our mouthes with David, that all honour and glorie belongeth not vnto vs, but vnto his name. When as Cyrus the great King of Persia, had conquered the Empire of the Babylonians, & overthrowne their King Balthasar by the iust iudgement of God, who had so determined long before, thereby to punish his pride and wickednes, seeing himselfe peaceably and quietly to enioy his kingdom, before all other things, he would yeelde humble thanks vnto God, as it is written in *Esdras*, and in acknowledging that all prosperitie and victories proceedeth from his grace & goodness, he commanded to write letters to deliver the children of Israel, who were then detained captives in Caldea, and to suffer them to returne to Ierusalem, to build vp the Temple of the Lord, which long before had beene destroyed by Nebuchadnezzar, to the ende they should there assemble them selves, and reestablish their auncient religion, praises, & sacrifices, and all the service of God, which had beene neglected, during the time of their exile. O that all Christian Princes would imitate this example, and consider that all their greatnes, glorie, and puissance commeth from above from the father of lights, and therefore would employ themselues in the building vp of his sanctuarie, and defence of his Church, which is the true Temple where hee will be served and worshipped, carefully regarding that his word may be faithfullie preached, superstitions and scandals abolished; discipline and good manours restored; and to be short, that, that order and forme which he hath prescribed in his word, may be entirely observed, without swarving either to the right hand or to the left, which is a principall peece of that duetie they

owe

owe vnto God: for they are in his house and among his children as rulers, who haue the gouernment of his house and familie, and therefore must carefullie take heede, that such order as at the first hee hath set downe by his Apostles be kept and obserued of all, as long since among the Jewes did *David, Salomon, Asa, Iosaphat, Ezechias, Iosias, Indas, Machabees*: and among the Romanes, *Constantine, Iovinian, Valentinian, Theodose, Marcian*: and among the French, the great King *Clonis, Charlemaine, Lewis the gentle, king Robert, and Saint Lewis*. All which did evidently declare in their liues the great zeale they had of the glorie of God in restoring those things that had bene corrupted in his Church, to their auncient dignitie, and therefore they were rewarded accordinglie. For seeing that they were readie and willing to humble themselves before him and to obey his worde, he hath exalted them in such sort that the memoriall, name and fame of their noble actes shall endure for euer here on earth: and they themselves shall shine continually in heauen as pearles and starres among the happy and blessed saintes. And can their successours doe better then imitate their vertues and examples, that in the end they may participate of their blessings? If they will not thus do, it is no more expedient they should be kings, then it is for those of their subiects to beare office vnder them, who are altogether ignorant how to gouerne.

Nicephorus reporteth, that when *Theodosius* made choise of a master for his two young sonnes *Arcadius* and *Honorius*, to bring them vp in the feare of God, good learning, and ciuility of maners, he vsed these words vnto them, My sonnes I haue chose you the most graue and vertuous scholemaister that is this day to be found in all our dominions, whom I command and charge here in your presence to teach and instruct you in such things as are requisite for the education of a Prince, and to furnish you with all kind of good and vertuous precepts: to the end, that if hereafter I see you haue endeououred to learne them, and to gouerne your selues according to those rules and precepts which haue bin giuen you, I may leaue you inheritors of my goods and Empire. Otherwise I may not do it, nay I ought not to do it, as well for our owne honour as the good of our subiects. We may

A worthe
example of
Theodosius,
lib. 11. ca. 23.

*Theodosius in
provision to
Barnet*

learne

THE SECOND BOOKE.

A fit simili-
tude.

2. King. 39.

Salomon

The third
reason to bil-
ble us, is to
consider that
a prosperous
estate is verie
dangerous &
slipserie.

Lib. 4. in the
beginning.

Alexander
on Salomon
Abdolonim
kinge who be
was a poore
man

learne by the words of this wise and godly Emperour, what we are to thinke of a prince euil brought vp, and in what danger his estate is, when he wanteth wisdom to manage his affaires, and to bridle his affections, as occasions are offered: for it is, as if a child should be set vpon an vnruely horse without a bridle: or as if a pilot should take in hand to gouerne a ship without a sterne. Which *Salomon* wisely remembring at such time as God offred to giue him whatsoeuer he desired, whether it were honour, riches, might, health, or long life, reiecting all those things as lesse necessary, he only desired sufficient wisdom to gouerne the kingdom, which God had giuen him: there to administer iustice indifferently to all his subiects. Wherewith God was so well pleased, that he forthwith graunted his request, giuing him withall so much honour & riches, that he was the most magnificent & mightiest king that euer was before or after him.

S. Basil saith, that it is as difficult a matter to bridle our affections in prosperity that they swell not, as it is to keepe them that they be not throwne downe in aduersity. And this is true. Nay it is more hard as *Abdolonim* answered *Alexander* the great, when he made him king of his cuntry. *Q. Curtius* reporteth the story, which I will recite briefly, for that it is most notable. This *Abdolonim* was a poore labouring man, with whom *Ephestion Alexander* great friend had much conuersed, as taking great pleasure in the company and communication of this good man, admiring his wisdom in the gouernment of his family, and all other his domesticall actions. Now when *Alexander* had conquered the city and all the cuntry, hee demanded one day among his friends & counsellors, whom they thought meetest to make king thereof, and to gouerne it in his absence: whereto *Ephestion* answered, that in his opinion none was more meete then his host *Abdolonim*. The king in regard of his friend, and for the good report he had heard of him, presently sent for him; putting vpon him princely robes; and giuing him the gouernment of the country. The poore man though astonished with this sodaine aduenture, yet notwithstanding humbly thanked the king, and with so an assured countenance, graue modesty, and such wisdom, that the king had him in great admiration. After many words passed betwene them, in the end *Alexander* demanded

demanded of him how he had maintained himselfe, and in what maner he had indured his pouertie. Much better (saith he) then I feare me I shall endure my prosperity. This is the point of the storie which I would apply to this my purpose, to prooue that it is a more difficult thing to conteine ones selfe in prosperitie, then in poore estate and miserie: for that the felicitie of this world is, as it were, a fat and foule ground, where the waies are more durty and slipperie then are the barren and sandie grounds. Wherefore it is requisite that princes, and such as God hath placed in higher estate then others, shoulde often meditate hereof, and of whatsoever else may humble them, and that they should furnish them selues with wisdom and discretion, the better to withstand the fine flatteries, and colourable treasons of their flesh, and fond fortune.

Humility (as saith *Saint Chrysostome*) is not onely the foundation of Christian religion, but also of all true felicitie. *Of true and false humility*
And to this purpose may that be applyed, which that great orator *Demosthenes* sometime spake of pronounciation, who being demanded what was the first, second, and third especiall point of rhetoricke, answered alwaies Action: so may we likewise say of true humilitie, that it is the principall part of Christianitie, and as it were all in all, yea the life and soule thereof, so that it be true, entire, and vnfeigned. For there are some that are counterfeits, who haue nothing but the colour and shewe of this vertue; & as it were the skin, wherewith oftentimes is couered great and wonderfull ambition. *Saint Grégoire* the deuine in that funerall sermon he made at the buriall of his father, setteth downe certaine markes whereby it may bee knowne, for that in his time there were many philosophers, yea and some of the ministers of the Church, who by their hypocrisie abused many men. There are some (saith hee) who haue a superficiall and outward humilitie, wherewith they are couered, thereby to appeare the more holy, imitating herein foolish women, who for that they want beautie, colour their faces with paintings, one would iudge by their countenances that they are but counterfaites: they writhe the necke, they hang down their heads, they speak low, they

*Markes to know by
to know
crises by. Exposit*

THE SECOND BOOKE.

they looke to the ground, they clippe the haire of their heades, they go slowly and easly: but Christian humility consisteth not in this, but in the spirit and mind of man, when as we presume not of our owne selues, and that we rather desire and long after the truth in deed more then the apparance, and outward shew thereof.

*Against the
feined humi-
litie of our
time, and
wherein con-
sisteth true
humilitie.*

We may see at this day more then euer heretofore, that this, which this learned doctor wrote, is most true, & that there are none more ambitious then such as make a shew and profession of humility. I will not speake much of it, least I should seeme to teach that which euery man knoweth, but my desire is, and I beleue verily that all such as haue the feare of God doe so, that euery one should thinke that true humilitie lieth not in the outward shew of apparell, nor in the countenance and visage of a man, but in the mortification of our affections: & among other of this deadly and damnable pride, which springing and increasing with vs, so bewitcheth vs, that there is no man in the world which hath not some kinde of liking of himselfe. The Philosophers could say, that true humility consisteth not in mens outward shewes. It is reported that *Socrates* seeing *Antisthenes* the *Cynicke* Philosopher bragging of his old cloake which hee did weare, shewing with a vaine ostentation, the hole that was in it, as if thereby his humility should appeare the greater in not disdainning to weare so bad a garment, and taxing therewithal the pride of other men, who were sumptuously apparelled: I see (saith *Socrates*) the pride of *Antisthenes* through the hole of his cloake. The like is reported of *Plato*, who was as curious & neate in his apparell, as carefull to haue euery thing in finest manner about his chamber, into the which when as vpon a time that dogged *Diogenes* entred, and seeing his bed trimly and exquisitely made, hee forthwith wallowed vpon it, saying, that hee would stamp *Platos* pride vnder his feete: Yea (saith *Plato*) that you will, with another pride far greater. Whereby wee may euidentlie see, that humilitie consisteth not in the contempt of ciuilitie and good maners, much lesse in an affecting of rudenesse and clownishnesse, but rather in a dislike and displeasure we take at our selues, proceeding of the acknowledgement, and liuely feeling of our poore and miserable estates.

*Cloaked hu-
militie plea-
santly tainted.*

*So quipps anti-
sthenes do laugh
at the philosopher
in his pride
plato and
diogenes*

Now

AGAINST AMBITION.

- 8

Nowe forasmuch as there is nothing more hard and difficult then to knowe our selves, as some of the olde writers have truly said, and that the inordinate love, that many beare towards themselves, doth so dazell their eyes, that they doe not perceiue their owne imperfections and blemishes: and considering withall, that of all other studies we are least carefull to learne this; rather delighting to heare our selves flattered, then to be truly and sincerely admonished: it is requisite before the ende and conclusion of this discourse, that we set downe some short and compendious way howe to come to the knowledge of our selves, without the which it is impossible that ever we should attaine to true humilitie.

Before the end of this discourse, be setteth downe the meanes howe to know our selves, and by consequent, to attaine to true humilitie.

The first and the principall meanes (in my opinion) is diligently to reade the Scripture, and carefully to note those places which doe touch the corruption we have naturally in vs: as that in *Genesis*, that all the cogitations and thoughtes of our hearts are euill. And that which *David* saith, that the children of men are lighter then vanitie: as also that which *Jeremie* saith, the heart is deceitfull and wicked: above all thinges, who can knowe it. And *Iob* saith, that man drinketh iniquitie like water. And that which *Christ Iesus* him selfe saith, that which is borne of flesh is flesh: which is as much as if he should say, nothing but filth and corruption. And likewise that which *Saint Paul* saith, (alleaging many sayings of the Prophets) There is none righteous, no not one; there is none that vnderstandeth, there is none that seeketh God. They have all gone out of the way, they have bene made altogether vnprofitable, there is none that doeth good, no not one: but contrariwise, their throate is an open sepulchre, they have vsed their tongue to deceite, the poison of aspes is vnder their lippes, their mouth is full of cursing and bitterness, their feete are swift to shed blood. Destruction and calamitie are in their wayes, the way of peace they have not knowen. The feare of God is not before their eyes.

The first meanes.

Chap 6.

Psal. 62.9.

Chap. 17.9.

Chap. 15.16

Iohn 3.6.

Rom. 3.10.

Man must therefore (the better to knowe his owne nature) observe these and the like sentences in reading of the scriptures, and diligently to ponder them in his minde, not for a day or two, but all his life long, and to make them serve as as a glasse to beholde the face of his owne soule, and that as curiously to viewe

THE SECOND BOOKE.

him selfe in this glasse, as women in attiring themselves do looke in their glasse; if he doe thus, he will not long be in love with his owne beautie: for the more he beholdeth him selfe, the more wrinkles he shall see in his owne forehead, and shall every day see him selfe more foule then other.

*The second
meanes.*

Secondly he must compare him selfe with other creatures of the world, whome he shall perceiue even to the least of them, to observe and keepe that order which God hath prescribed them in their creation, and that among all the other creatures which sing praises to God in their kinde, man onely is alwayes out of tune. Wherefore if he will boast and exalt him selfe above the other creatures of God whosoever they be, he sheweth therein as much wisdom as did that foolish *Thersytes*, who preferred him selfe before *Achilles*, & all the other great lords of *Greece*. Or as if a creeple would take vpon him to runne with a swift and light lackey or footeman.

*The third
meanes.*

Thirdly he must keepe an *Ephemerides*, or a daily account how he doeth spend his life, and following the counsell of *Cleobulus*, set downe in the morning howe he will spend the time till night, and in the evening take a reckening of his dayes worke, that so keeping a true account of his thoughts, counsels, worke, deliberations, and affections, he may the better see howe faire his euill deedes surmount the number of his good works; which if he do, he shall alwayes finde him selfe indebted to his lord and master ten thousand talents at the least. For if that iust man *Iob* after he had made his account, said, that he could not answer one for a thousand: If *Esay*, *Ieremie*, and *Daniel* acknowledged that their sinnes; and the sinnes of their fathers were innumerable: If *David*, a man after Gods own heart said, that his sinnes were infinite: what shal other thinke? hath man therefore who is overwhelmed and surcharged with so many and great debtes, any cause to vaunt and bragge of him selfe?

Chap. 9. 3.

Esay 64. 6.

Iere. 14. 7.

Dan. 9. 5.

Psal. 6. 19.

32. 37.

*The fourth
meanes.*

Fourthly, if he be clothed with any graces & gifts of God, that he put the off & behold him selfe naked as he is by nature. For there are many that deceive them selves in this, & that thinking that they have some smacke of wisdom, iustice, liberalitie, and temperancy, do forthwith waxe proud & glory therein: as though by their own industrie & labor they had achieved these vertues,

and

& yet indeed whatsoever any mā hath, it is given him frō above, & that wisdō with al the other ornāmēts of the mind, as strēgth, beauty, & comelines of body, are moveables & jewels which god hath liberally lent thē, to the end that his servants being so beautifullly apparelled, might do him the greater honour. If then man hath nothing of himselfe which deserveth cōmendation, whereof wil he glory? nay, if the best things he hath deserve reproofe, why should he not demeane him selfe in more humble manner?

This also is very available to teach vs to know our selves, & to discern whether there be any thing in vs worthy cōmendation, if we would consider what we ought to be. For as long as we make our cōparison with others who are worse then our selves, we think highly of our selves, & cōmend our own vertues. For as (the proverbe saith) he that is pore-blinde may go for a king among such as are stark-blinde. But if we wil examine our estate with our original, which is the image & semblance of God, and compare man as he now is with the first project, & as he was, we shall quickly confesse that to be true of all men, which *Esay* speaketh of the vine (that is, of Israel & Iuda the chōse of God) that the first plant was very good & fruitful, but now it is become wild, & like vnto the brembles and briars, nay we may say more, (& that truly) that it is like a wood full of briars and thornes.

We ought also to consider by whō men are praised, for if such as praise them be not wise & honest, their praise is nothing but a dispraise. *Antigone* (after the death of *Zenon*) was wōt to say, that his stage was throwen down, meaning thereby, that he was the only man whom he thought meetest to iudge of his actions, and by whose sole and only approbation they might be allowed or disliked. *Phocion* having made an eloquent oration before the people of *Athens*, perceiving that the multitude did highly commend him for it, demaunded of such as stood next him, if he had vitered any absurd or foolish thing: giving vs thereby to understand, that we ought alwayes to suspect the applāuse of the people, not onely for that they can hardly discern between vice & vertue, but also because their affections are so corrupt, that oftentimes they embrace the evill rather then the good, and yet notwithstanding these are they: by whome the ambitious sort of men doe so greedily seeke to be commended, which may be easily perceived by the examples of the Grecians and Romanes:

*The fift
meanes.*

Esay 5. 1.

*The sixe
meanes.*

*Plutarch in
his aposteg.*

for what banquets, sportes, playes, triumphes, and other prodigall and excessive expenſes made the great princes of thoſe nations, to winne the good willes of a light and brainſicke multitude? and doe not many Devines, Phiſitions, Captaines, and ſuch as are accounted wiſe men, by whoſe commendation other mens actions ſhould either ſtand or fall, run in the ſame path? where in we doe notably bewray our folly. For we would ſcorne that man, that would bring a blinde man to iudge of colours; and yet we conſider not, when we endeavour in this ambitious manner to get the favour of the ignorant ſort, that we commit the cenſuring of our life to a witleſſe multitude, and ſuch as can not diſcerne betweene good and bad.

7
The 7. and
principall
meanes to
knowe our
ſelves.

The laſt and principall thing which we ought to doe, is to conſider our ſelves in the iudgement of God. For as the innocencie of a man is never thoroughly tryed, unleſſe it be well examined before a wiſe and ſevere iudge: ſo likewiſe doe we not knowe who we are, if we be not tryed before God, that great Judge, who ſeeth and knoweth all thinges, and who hath all the informations and proceſſe of our lives, and vnderſtandeth the very thoughtes and counſels of our heartes, according to the which we muſt either be acquitted or condemned. For he being without al affection, by reaſon of the pureneſſe and ſynceritie of his eſſence, can no wayes be corrupted in his iudgement, and therefore moſt meete to iudge the whole worlde. Wherefore it is convenient, that every one committing his cauſe vnto him, ſhould not thinke his actions iuſt and lawable, vntill they bee ſo approved by his ſentence; in thus doing, no queſtion but it will quickly abate our pride. For if we be afraid of mortall iudges, who may be abuſed and corrupted, and that there is no man be he never ſo innocent, ſeeing his proceſſe drawen, and his reputation in hazzard of their iudgement, but imagineth that his innocencie can not be ſo great, if all his doing be well examined, but that he ſhall be found faultie in many pointes. What ſhall we then do conſidering the juſtice of our God, who by reaſon of his infinite wiſedome can not be ignorant of the ſecret thoughtes of our heartes, nor yet will diſſemble them conſidering his immutable will, by reaſon whereof he will in no wiſe decline from the truth? Shall we not confeſſe them (ſetting before our eyes

such a iudgement as this) that we are but dust and ashes, as did *Abraham*? shall we not hide our selves before his face as did *Helias*? shall we stande before him seeing *Iob* was throwen downe? shall not we desire him, with *David*, not to examine our offences, but for his mercie sake to forget them, and to bury them in the grave with his sonne Christ? Yes surely, and to moove him to be the more gracious vnto vs, with these our humble petitions we would put on sackcloth and ashes, as did *Daniel* in Babylon, and in so doing we would soone shake off the former opinion of our owne vertues, considering we must appeare in the presence of our God, before whome (considering our manifold imperfections) we can not stande, but we must needes be as much ashamed, as any diseased and ragged beggar would be in the presence of a great and mightie prince.



G. 3. THE

THE THIRD BOOKE.

Of the tranquillitie and contenta- tion of the minde.

AGAINST ANGER.

The Contents of the Booke.



S the morall Philosophers have bene very painefull and industrious in describing the other disordered and unruly affections of the minde: so have they bene exceeding plentiful in the unfolding of the manifold mischiefes and vexations, which are inseparably annexed unto this distempered humour, as may evidently appeare by those learned discourses which Seneca and Plutarch have left bebinde them, with the which (especially that of Plutarch) the Authour hath notably furnished his booke, and that in three especiall pointes. In the first he discourseth of those evils and inconveniences, which Anger breedeth. In the second, of the causes which produce and bring forth these evils. In the third, of the remedies and preservatives against so furious and raging a torment, which not without great difficultie is asswaged, as saith Heraclitus, because it spareth not (no not with the spilling of blood, and losse of life) to attaine his desired purpose. The first branch is devided into sixe principall partes, wherein are evidently demonstrated the strange and monstrous effectes that Anger produceth: as that it extinguisheth the light of reason, and bereaveth us of all vertuous actions, causing such confusion and disorder as raigne in every part and corner of the worlde, overthrowing and disfiguring both body and soule, and being the principall bellowes that Sathan useth to blowe the fire of so many monstrous and foule abuses, by transforming men into devils, and obscuring whatsoever is good
and

41

and godly, tyrannizing and oppressing in most fearefull manner by threatening and rebuking with rigorous wordes and sharpe punishments, the wellordered motions of a quiet minde, as may appeare by the opposition and contradiction of the nature thereof, and the government which God hath commaunded. And the effectes of this passion are so hainous and execrable, that wee cannot but condemne them in another, though we be wholly possessed with them our selves. The more secrete and covert that it is, the more dangerous it is. It maketh our tongues to runne riote, and causeth vs to commit most grievous faultes. It is a very hell and torment to those who are inflamed therewith, and the plague and destruction of the whole worlde. It maketh man to forget himselfe, neither permitteth him to followe good counsell, having illustrated these severall partes with notable examples, firste similitudes, worthie sayings, and unfallible reasons drawn both from morall and devine philosophie, (before he commeth to the second parte) he sheweth that the great men of the world above all other, ought to take especiall regarde, that they be not overcome with this chollericke passion, annexing hereunto sound and pithie proofes out of histories, that Clemencie is a vertue most becomming princes & great Personages, and therefore he giveth them notable receiptes against this dangerous poyson of anger, shewing why Clemencie and Mercie is meeter for them then Wrath and Anger: Illustrating both by severall examples, with conclusion that Mercie is the most notable vertue in Kings & great states, if so be that it be wisely used.

Nowe for the second point, he prooveth by divers examples that pride is as it were the spring and principall cause of anger; against which he opposeth modestie as a counter-poyson, alledging to this purpose famous histories, and answereth at large to those, who deride and mocke at the great patience of some particular men among the heathen. The second cause of this unbrideled affection he noteth to bee selfe-love: and against this he opposeth the frugall and sparing conceipt of many notable men, which is amplified by a deepe and mature consideration of the behaviour of such men, as have bene truely virtuous, proving (the better to adorne and beautifie this his discourse) that anger is an unfallible proove of inconstancie, infidelitie, impatiencie, impietie, and of dispaire: then by the way he proposeth and setteth downe a christian and godly meditation of those sinnes and offences, whereof we are culpable before God by reason of our pride, and

impatience, and to aggravate our condemnation he doeth lively represent unto us the nature of God, which is full of mercie and compassion; and continuing his discourse, he sheweth that overmuch curiositie and suspicion is the third cause of this distempered affection: against the which he opposeth prudence, which dissimuleth and covereth many faultes. The fourth cause he noteth to be the inconstancie and lightnesse of the minde, which is carryed away with every reporte and flying tale: and this is stayed and governed by a wise and discrete mildenesse. The fift cause he alledgeth to be our pride, which so farre transporteth vs, that we have no regarde in bearing with the infirmitie of our brethren; and therefore setteth downe the considerations that must drawe us thereto, plentifully adorning them with many notable and excellent comparisons. Having discoursed of these v. principall causes which produce & ingender anger, in the latter end he setteth downe the particular remedies of this disease, which are 4. The first, that we must stoppe the beginnings of anger. The seconde, that being kindled, we must soorthwith seeke howe to quench it: and answereth to those rufflers, who account those stout and valiant men, who wreke their anger with the sworde. The third remedie is patience, which he prooveth to be most necessarie for Christians. And lastly, he exhorteth and admonisheth every one carefully and diligently to pray unto God, to give him his grace and assistance, that he may followe these rules which he hath set downe for the avoyding of Anger.

THE

THE THIRDE BOOKE.

Against Anger.

THese two former vnbridled affections of the minde, whereof we haue spoken already; doe engender a third disordered passion: and that is *anger* and wrath: which of all other is most fierce and raging. For this doth not onely vex the minde of him in whome it raineth, but it disquieteth those who conuerse, and associate them selves with him: and that in such sort, that it setteth at variance even such as are dearest friends: as the father and the sonne, the servant and his master, the wife and her husbande: the consideration whereof, ought to mooue all such as love their owne and other mens quietnes, carefully to avoid this vexation of the minde, and wisely to consider first of all, the mischiefs that it engendereth, and the euils that produceth it: and finally, the meanes and remedies to correct and bridle it.

The most dangerous and perilous mischiefe, that this cholericke and wrathfull affection engendereth is, that it cleane extinguisheth the light of our naturall reason, without the which we can take no order nor counsell, for the managing of our affaires. And therefore it may very fitlie be compared to a tyrant, which murdereth the nobilitie and wise counsellours of that common wealth, which hee hath conquered, to the ende there may be no man that may oppose himselfe against his tyrannie, or any waies hinder him, that hee may not raigne as he list. For having deprived vs of all counsell and vnderstanding, and, as it were, taken the government of our persons into her owne hands, thrusteth vs headlong forward in our actions, and driveth vs on with great and exceeding violence: as appeareth by many and sundrie examples.

^I
It extinguisheth the light of reason.

Simeon and Levi, being in a great rage for the ravishment of their

THE THIRD BOOKE.

1. Sam. 25.
13, 22.

their sister *Dinah*, determined (what so ever came of it) to put al the citie of *Shechem* to the sword, without respect or consideration in what daunger they put them selves, their children, their brethren, and the whole familie of their father, neither yet pittying the innocent people of the citie. *David* vnderstanding by his messengers that *Nabal* had refused to send him such provision as he demanded for himselfe and his souldiours, determined in great rage to sacke his house, and spoile him of all he had, and to put them to the sword, contrarie to al iustice, and flat against his wonted clemencie: for in the administration of his affaires, and tolleration of iniuries offered by his enemies, hee was the most patient and mild Prince that ever was. But there is no vertue so mightie, which is not vanquished by this distempered affection, if it once entreth and setleth it selfe in our hearts.

Theodore. 5.
booke of his
ecclesiasticall
historie.
17. chap.
Sozom. 7.
booke. 24.
chap.

Theodosius the Emperour, being advertised that the *Thessalonians* had slaine one of his servants, sent forth with his souldiours to put the whole citie to fire and sword, and in this his wrathfull displeasure (without all kinde of iustice) commanded to slay as well the innocent, as the offendour. Who, but for this onely fact, was the most prudent and wise governour of all the Romane Emperours.

These and the like examples, may teach vs the nature of this passion, and the force that it hath to master our naturall reason; seeing that it hath caused so many excellent personages to commit so barbarous and strange cruelties. And we may learn hereby carefully to beware thereof, seeing that where it beareth the sway, iustice and iudgement are quickly driven out of the doores.

*Philip Alexander
the great*

Quint. Curt.
Plutarch in
his lives.

Gregorie saith, that a patient man, and he that is slow to anger, is most commonly wise: which is evidently prooved in *Alexander the great*, who in his youth, and so long as hee kept him selfe within the bounds of modestie, and the limits of that vertuous education wherein he had beene trayned vp alwaies, shewed him selfe the most prudent and best advised of all his counsell, though he were excellently furnished with many expert captaines, and sundrie grave counsellours for matters of estate. But when as (through his great prosperitie) he became proude, and

and pride engendered wrath, impaciencie, impudencie, and outrage; then began hee to fall to dronkennes, and despise the Macedonians, by whose vertue and valiancie he had conquered all Asia, disdaining to be called the sonne of Philip his father, being a mortall man, and would needs be accounted a god. proceeding on forwards to the murdering of his friends, and committing many other outrages, which afterwarde (though too late) brought repentance, which is a thing incident to all rash and hastie persons. The *Athenians* enacted a lawe, that their Oratours and counsellours in pleading for their clyents, should not labour to moove the Iudge to pitie or to choler, either in the beginning or ende of his speach: meaning hereby that there is nothing that more hindereth the vprightnesse of our iudgement, then such perturbations and troubles of the minde. Which thing *Iulius Caesar* likewise declared to the Senatours of Rome, seeing them so passionate, at such time as they were assembled to take counsell for repressing of *Catiline*, and the rest of the rebels; as also to consult of the punishment of such malefactours as were alreadie in prison, attainted, and convicted of hie treason.

*of Iulius
caesar*

The passions of the minde (saith he) and especially anger of all other, so darkeneth mens vnderstandings, that they can neither see the equitie, nor truth of things. Seeing then, we haue nothing more excellent then our reason and vnderstanding, which make the sole and onely difference between vs and bruit beasts, and that they be so spoiled by this cholericke passion, that they will stande vs in no steade, shall we not be very carefull and circumspect to avoid it?

Of all other parts of our bodies, we are most carefull to preserve our eyes from hurt, for that they are, as it were, the watchmen for all the rest of our members: and shall we not likewise be vigilant for the preservation of our reason, seeing without it we can neither doe, nor speake any thing aright, but are like vnto poore travellers wandring in a wildernesse, not knowing which way to take, but going forwards at all adventures? was not *Poliphemus* with his great and monstrous bodie, in greater miserie, after that *Ulysses* had put out his eie, then he was before? in like manner all wicked men, and especially great and mightie

*How careful
wee ought to
be to preserve
our reason.*

THE THIRD BOOKE.

tie Potentates, for that they are in the viewe of the whole world, are in most wofull estate, having lost the vse of reason, either by ignorance, slouth, or any passion what so ever. We abhorre drunkards for that so long as they are drunken, they are without sence and vnderstanding, differing nothing from brute beastes but in shape and portraiture onely. In like manner for the same cause must we flie from this cholericke passion, which like a whote and fervent fever so troubleth our mindes, that so long as we are possessed therewith, we cannot vnderstande, much lesse speake anything that savoureth of reason. If voluptuous and sensuall pleasure have alwaies (and that most iustlie) beene blamed, for that it transformeth men into beastes: shall not choler likewise be condemned, seeing there is no other difference betweene them but this; that the one turneth men into swine, and the other into Lyons and tygers, & such like savage and cruell beastes.

*How greatly
we ought to
feare anger.*

There is nothing that we ought more to esteeme, then the Image and similitude of God that is in vs, the which consisteth in the knowledge and vnderstanding of our hearts: and contrariwise, there is nothing that ought to feare or dismay vs more, then the losse of this knowledge, and the obscuration of this light which we have of our God, thorough the smoake of these cloudie passions, engendered in our natures, as it were, briers and brambles, through the malediction of sinne. And as out of our hearts springeth the fountaine of our life, so also from reason proceedeth the spring of honest and vertuous living, which incontinently faileth and perisheth, as soone as the spring decayeth, and therefore it is requisite that we embrace vertue, and seeke to live honestly, and that we most carefully provide for the preservation of the health of our reason, eschewing so neere as we may, what soever may be hurtfull vnto it: as all vnruely motions of the minde, and choler especially, which is an enemy to patience and all moderate actions what so e-

*1. Choler ex-
tinguisheth
all goodnesse,
and first of all
the feare of
God.*

ver. Seeing then, that anger taketh away the vse of reason, we inferre thereof that it breedeth the ruine of all vertue, and principally of all pietie and feare of God: seeing it provoketh vs to blaspHEME the name of the Almighty: and withall seeing that

that it engendereth hatred towardes our neighbours, and no man hating them, can pray vnto God as he ought, or desire his mercie for the remission of his sinnes, seeing it is promised with this condition, that we should forgieue our enemies their offences. If then the principall parts of true religion, be faith, prayer, the feare and reverence of the name of our God, to all which, this angrie humour is a mortall enemy, it must needes be inferred, that if we suffer it once to rest in vs, it forthwith draweth vs to a contempt and mistrust of God.

And as this passion is contrarie to the service we owe vnto God, so doth it directly oppose it selfe against charitie, which is due to our neighbours, and by consequent, to all the commandments comprised therein. And if the lawe be a worde of life, and that he which meditateth therein day and night be blessed, are not these vnhappy and dangerous passions, which make vs so boldly to transgresse this law? Choler likewise is an enemy to iustice, which cannot be administred but by quiet, moderate, and temperate men: and therefore *Tullie* saith, that where braules are, there lawes beare no sway; and *Antigonus* thus answered one, who made an excellent and eloquent oration before him, in the commendation of Iustice, at his entrie into *Asia* with a mightie armie: art thou so vnwise (saith he) to speake of Iustice to a King, which hath his sword in his hand? *Marcius* likewise that great Captaine of Rome, who had beene seven times Consul vnderstanding that some blamed him for that he did many things in the warres contrarie to the lawes and customes of the common wealth, said he could not heare them for the noise & clattering of the weapons: signifying hereby, that where wrath and anger raigneth, there is neither equitie nor iustice. It likewise overthroweth all modestie which is the first vertue a Christian ought to learne in the schoole of *Christ Iesus*, & the badge and token to know a regenerate childe, and him in whom the spirit of God inhabiteth.

In like maner it destroyeth patience, which is a vertue most necessarie for all Christians to retaine them in that hope they haue in God: whereto they ought likewise to leane in their assaults and temptations, least they stumble and fall. Likewise it robbeth vs of humilitie, which should so mortifie and bridle

2. Charitie.

3. Iustice.

Antigonus answered to on to get more amoration to God

4. Modestie.

5. Patience and humilitie.

our

THE THIRD BOOKE.

our affections, that we be not mooued at any thing that may befall vs.

*6. Peace and
the ioy of the
minde.*

It expelleth the tranquillitie and peace of the minde, which Christ Iesus brought vs at his comming into the worlde, and left vs at his departure as the most precious thing he had: as also that spirituall ioye and consolation, which enlighteneth that darkenesse which ordinalie afflicteth a CHRISTIAN man, and many other reliques of sinne, the pricks and stings whereof hee often feeleth after his regeneration.

7. Magnanimitie.

It taketh away also that magnanimitie and courage, which doth not onely consist in the resisting of the assaults and alarmes of forraigne enemies; but also in the beating downe of those rebellious motions which would rise vp within vs, if they were not bridled and kept in awe by reason.

8. Affabilitie.

In like manner it taketh away that facilitie from vs, which should make vs so affable vnto all men, that none should feare to converse with vs, or should not be grieved to forsake vs.

9. Compassion

Moreouer it bereaueth vs of all compassion, which we should vse towards our neighbours to comfort them, and to be grieved with them in their afflictions, to support them in their infirmities, to withdraw them for their errours, and to be sorie for those sinnes which may happen either to bodie or soule.

10. Gravitie.

And it taketh away gravitie, which is most vnpleasant, beeing accompanied with choler, and so maketh vs fit, either to instruct or correct such as are vnder vs, who must be taught their duties friendlie, and exhorted to well doing, rather by reason then by rage.

*3. Choler is
the cause of
the confusions
and troubles
in the world.*

And in a word, there is nothing more contrarie to that societie and humanitie, which should be among men, then this passion. For it is as the roote and spring of the greatest part of the tumults, warres, partakings, brabbles, murders, and desolations that are in the worlde. For howe many mortall and deadly batels have there beene for small trifles? what troubles in the law? what falling out among most deere friends? what enimitie and heart-burning hath this vnrule affection bred? the gentleman to revenge him selfe and wreke his anger, selleth or giveth away

his

his landes, and often hazardeth his honour, his life, and libertie. The marchant leaveth his trade, the husbandman selleth his plough and cattell, the artíficer his tooles, and all to maintaine his suite against his enimie, and to satisfie his owne angrie minde. And the case is so much the more lamentable, for that such men are accounted vertuous and of great courage; as though *Moyse*, *David*, and *Christ* him selfe, were lesse vertuous then these men, or as though there were not greater commendation in bearing wrong, then in an obstinate desire of revenge. And it is not sufficient for vs to love this vice, but wee must needes give it a good and vertuous name. Is not Esay his prophecie verified in vs, that wee call euill good, and good euill? for wee live in those times when as this fault is but too common; for veritie among most men is not regarded, and lyes and fables are received as vnfallible truthe. Superstition is adored in the greatest part of the worlde, and true religion accounted as a late invention of newe vpstart wittes. And to come neare to our purpose, milde and gentle behaviour is accounted faint-hearted, cowardlinesse, and a revenging minde is honoured with the commendation of a heroicall and noble spirite. And if this were the error of the common sorte, it might bee more patiently borne withall: but the better sort (which is an exceeding shame) or to speake more fitlie, a desperate impudencie, doe approve it by their consent. For if a man will endure the lie to be given him, as fearing the commaundement of God, which forbiddeth revenge, & therfore committeth his cause vnto him, he is straight noted with the brande of infamie. If hee be a souldiour, hee is straight disgraced and thrust out as a cowardlie beast, and one of no stomacke or valour, though in deede there be none more valiant, then such as can vanquish their owne affections, seeing they be the most dangerous enemies we have, and so accustomed to overrule vs, that they are almost continually our masters. I can but wonder that among such as carie the reputation of wise men, there should be any that woulde iudge the revenge of everie wrong, to bee a noble and an heroicall action. For this is as if
one

THE THIRD BOOKE.

Sundrie similitudes against revēg.

one should commend the diseases of our bodies, or the brakes and thistles in our grounds. But the perturbations of the minde are so much the more dangerous, by how much the remedies of them are more difficult. Would we not account him a madde and furious man, that would set fire on his owne house? and what shall we then thinke of him, that setteth his owne heart on fire, and burneth him selfe? *S. Augustine* saith, that as vineger spoyl-eth the vessell wherein it is kept; so doeth choler marre him in whome it aboundeth.

4. Choler disfigureth body and soule.

First of all it troubleth his minde, and confoundeth all his thoughts: next to this, it maketh him stammer in his speech, sometime speaking aloud, sometime low, with such hacking and chopping of words, as his furious rage will not suffer him to be vnderstood: likewise it altereth and changeth his countenance, it maketh him frowne, and his eyes flame in his head, rowling vp and downe without ceasing, he biteth his lippes, he blusheth, he waxeth pale, he striketh with his hand, he pulleth his garments, and turneth his hatte sometime on this side, sometime on that side; he goeth apace and forth with standeth still, and stampeth against the ground, every thing displeaseth, every thing offendeth; he goeth and commeth, and maketh as many countenances, as doth the parasite on the stage: but there is difference, for the one is pleasant and gamesome; the other as frowarde and troublesome: these men chase at all they meete, without why or wherefore. *Herod* in his anger murdered the young infants; *Balaam* smote his asse, and wished a sword to kill her. *Xerxes* threatened sea and lande: *Ajax* tooke his sword to fight with a flocke of sheepe.

*Matth. 2. 16.
Nom. 22.
27. 29.
Plutarch in
his treatise of
anger.
Sophocles in
his tragedie
of Ajax.*

And whome will they spare, when as they will not sticke to fret and fume against God, the time, and them selves, pulling themselves by the beards, who have not hurt them, like vnto dogs which bite at the stone that is throwne at them, having no power to hurt anything else? They smite every one they meete, and spare none; and there is no man which is not vtterly spoiled by this passion. Every one abhorreth a wrangling and contentious person; every one looketh carefully to fire, for feare of harme: and shall we not take heede of this cholericke passion, which is as dangerous as a flaming fire, wasting and consuming what so

ever

so ever it toucheth, and can not bee quenched but with great difficultie, beeing once but a litle kindled.

And if so bee the ruines and desolations of beautifull and wealthie cities, the destroying of countreyes, the death of good men, the breach of lawe and justice, the disorder and confusion of all thinges be most pitifull and lamentable mischiefes: what shall wee thinke of the cause of all these? All our concupiscences & lustes are as snares for the devill to catch vs, & there is none of them more fitte then Choller for to accomplishe diuinish deuises, that is, to sowe discorde, murthers, and slaunders of the trueth, and it is euident that tyrants and heretikes which have bene the pillars of the synagoge of Satan, and his vice-royes in his empire, have alwayes beene verie chollericke persons, peevish, frowarde, selfe-willed, and sworne enemies to all peace and quietnesse. Wherefore, if (following the counsell of *Saint Iames*) wee will not suffer this humour to dwell in vs, wee must walke in meekenesse and gentlenesse. For as the Devill is contrarie to light beeing the prince of Darkenesse, and opposeth him selfe vnto the trueth beeing the father of lyes: so is patience and meekenesse contrarie vnto him, being the spirite of dissension and revenge.

VVe abhorre savage and cruell beastes beeing afraide of their hornes, hoofes, and teeth: and there is nothing more fearefull to behold then a furious chollericke man, when hee hath his harnesse on his backe, his sworde in his hande, his dagger by his side, his harquebuz on his shoulder, who if he were borne so, as hee afterwarde maketh him selfe, he were the straungest and most terrible monster of all the worlde. Ought wee not then to eschewe this monstrous passion, which doeth not onely transforme vs into beastes, as *Circes* did *Vlysses* companions, but also turneth vs into devils? The Spirite of GOD which hath regenerated vs, hath likewise tamed vs, and of wolves hath made vs sheepe: contrariwise Anger reduceth vs to our olde estate, and of sheepe maketh vs wolves. Our principall scope, and the ende of all our actions and counsels shoulde tende to the profite and benefite of our neighbours: but Choller and immoderate anger tendeth wholly to their destruction.

9
Choller is as it were the bellows wherewith Satan bloweth up so many mischiefes

Iam. 3. 13.

6
It maketh vs worse then wilde beastes and turneth men into devils.

THE THIRD BOOKE.

If then our actions be measured by their ende, it is impossible but that whatsoever we speake or doe in choller, should be out of order; seeing it maketh vs decline and wander from a good ende. A Christian therefore ought not to be yrkesome or troublesome, but pleasant and acceptable; so applying him selfe to the humours of such as he converseth with, that his wordes and actions may not give any iust cause of offence; otherwise he shal never knowe how to instruct the ignorant, correct the offender; comfort the comfortlesse, or profite his brother in any smal measure. For whatsoever proceedeth from a frowarde man is very bitter and vnpleasant, and as it were sweete meat mingled with bitter gall. Wherefore if we desire to shew effectually that wee are not borne for our selves onely, but likewise for the benefite of our neighbours, wee must strive to be modest and humble minded, vsing all curteous and milde behaviour, which is more forcible to perswade, then all the rigorous proceeding that may be invented. In a worde, we must imitate our good God, with whome (as David saith) is both mercie and forgiveness.

*A pretty
fable shew-
ing that
meekenesse is
more avai-
able then
churlishnes.*

It is reported that the Sunne and the winde, standing at variance which of their forces were greatest, were in conclusion both contented to trie their might vpon a poore wayfaring mā, and having agreed, that he should be accounted most puissant, which could first take away this travellers cloake; the wind began to puffe and blowe in most raging manner, bearing downe trees, houses, and Churches, but the poore man holding his cloak with his hands; turning his backe to the wind, kept his garment in spight of these raging blasts: which when the Sunne perceived, assayed an other way to winne the victorie, and heating the man by little & little with his hote beams, so warmed this traveller, that by reason of his great sweating he was content to lay aside his cloak. This is a fained tale. And yet vnder this, the old writers would teach vs thus much; that the best meanes to perswade

*Plutarch in
his treatise of
anger.*

men is to be milde, gentle, and curteous. *Plato*, seeing the great austeritie of *Xenocrates*, did oftē exhort him in the presence of his other scholers to do sacrifice to the *Graces*, to the end they would graunt him a more milde and cheerefull countenance, fearing that his knowledge should bee altogether vnprofitable; vnlesse his severitie were mixed with some moderate mildesse.

If

If then too much austeritie doth so hinder vs from bettering and profiting other men by any knowledgethat we have: what shall wee say of this waywarde and frowarde affection which whollie disgraceth all our actions, and as it were, quite spoyleth the complection of all those goodly and laudable vertues that are in vs? for neither wisdom in counselling, eloquence in perswading, nor zeale in reproofing, can please the humour of the hearer, when as they are served with such angrie sauce. If therefore we will have them pleasant, and fit for the edification of ourneighbours, we must season them with sweet and pleasant behaviour? and how should wrath be acceptable in any man, seeing in God him selfe it is most fearefull? Is not *David* greatly afraide thereof when as he thus praieth: O Lorde, re-
buke me not in thine anger, neither chastise me in thy wrath. And yet the anger and wrath of God is alwaies iust, and there are no affections in him, that may turne him eyther to the right hande or to the left, as are in men, who are never angrie for the most part, but are violently caried by affection, without reason or regarde. If then the anger of God be so fearefull, though it be most iust and reasonable, how much more is ours to be avoyded; which is alwaies corrupted and soured with the leavin of some corrupt affection?

*Psal. 6. 1.
38. 1.*

We hate and abhorre tyrannie, as the most mischievous and dangerous evill that may bee; and contrariwise, wee so exceedingly love and esteeme libertie, that infinite thousandes of men have hazarded their lives, goods, wives and children, to attaine and preserve it. Which if it be true, why doe wee not as carefully flie all these immoderate passions, and especially this, which tormenteth and crucifieth vs more then all the rest? for wee have neither counsell, affection, worde, power, or part about vs, which it doth not imprison, and all to make vs wholly subiect to her inordinate desires. There are many tyrants which vse cunning reasons and coule-
rable perswasions, to gayne that they would have of their sub-
jects, before they deale violently with them; but this tyrant never vseth other argument to perswade, but force and vio-
lence.

8
*Choller is a
most cruell
tyrant.*

This choller is as a mightie tempest, breaking the mast and

THE THIRD BOOKE.

9 stearne of our lives, leaving nothing to guide vs aright, and as
It is the grea- it were a violent flood that beareth away all that withstandeth
test mischief it. It is as a mightie thunder, a flaming fire, a double cannon,
of all other. and in a worde, as fitte a thing as the Devill coule in-
For that vent since the creation of man, to bring all thinges to confu-
there is a sion. If there were two beginnings of thinges, as Manes the
contrarietie chiefe of the Manechites have affirmed, the one good, the o-
betweene the ther evill, this might well bee the seconde. For this is the prin-
works of god cipall cause of all disorder and confusion in the worlde,
and it. and a verye Antithesis or repugnauncie to everye good
thing, as maye easely appeare by a comparison of the ef-
fectes.

10 The propertie and nature of G O D is to create and pre-
 serve: the nature of wrath is to spoyle and destroye. The
 one gathereth together, the other scattereth abroad: the one
 comforteth, the other threatneth: the one healeth, the other
 hurteth: the one saveth, the other slayeth: and to bee shorte,
 there is as much difference betweene them, as is betweene a
 cruell wolfe and a carefull shepheard. VWhereof it must needes
 followe, that if wee love God entirely as the Autour of our
 lives, and of all whatsoever is requisite for the preservation
 of them, wee must needes detest Choller, as the greatest
 enemy and principall cause of most of these mischiefs
 that may shorten our dayes, and make them yrkesome un-
 to vs.

11 All these passions and perturbations of the minde, as ambi-
 tion, Covetousnesse, pleasure, and choller, are very vnpleasant
 vnto vs in another man, and wee care not howe little wee con-
 verse with such as wee knowe are infected with them. Why
 doe they not then displease vs as much in our selves? For as for
 Povertie and corporall diseases, wee feare them more in our
 selves then in our neighbours: but contrariwise the imper-
 fections and perturbations of the spirit, are more odious in them
 then in our selves. If wee have but one childe, we are loath hee
 should be governed by a foole, nor willingly would we com-
 mit our carts to be driven by an asse-head, for feare he should o-
 verthrow them; & shall we not consider that when we suffer our
 selves to be transported by choller, we comit our selves as it were

to be ruled by a furious person. And (as *Saint Basil* saith) wee seeme as though we were troubled with a breefe, and delight to be galloping vp and downe we knowe not whither. *Hippocrates* saith, that the disease is daungerous which changeth the countenance. What shall we then say of that which maketh such a Metamorphosis of the whole bodie?

Some may say that all Choller is not alike, and that wise men can so cunningly dissemble their anger, that it is a difficult matter to perceiue it; this is true. But though it be covered, it is not quenched, no more then the fire that is raked vp in the ashes; but contrariwise, it is so much the more daungerous, and like vnto a disease that is secret in the bodie; for if it be retained there a while, it hatcheth hatred, which by little and little so converteth it selfe into his substance, as in short time it becommeth vnseparable from his nature. And therefore *Saint Paul* exhorteth vs not to let the Sunne set vpon our anger. VWhen as our enemy invadeth vs we seeke to repulse him by all meanes possible, least hee should set footing in our territories and nestle too neere vs; and if he be entred, we are carefull so to impeach him, that he fortifie not him selfe. In like manner we must make such bulwarkes about our hearts, that Choller may no way enter: but if it happen that it once entreth, and lyeth secretly in the corners of our breastes, and that it surprise vs on the sudden, or maketh way by force, we must forthwith devise all the wayes we can to expell it as soone as we may. If we have eaten poyson, wee seeke forthwith to vomite it vp againe with all speede, and if we be fallen into any disease, we vse all the meanes we can to provide a remedie: shall we not likewise if we feele any vnuly motions of choller, and the fierie flames thereof to be once kindled in our heartes, be as carefull to coole them, as we would be to quench the fire on our houses?

The Christian man after his regeneration ought to betake him selfe wholly to the service of God, to glorifie him both in bodie and minde, so much as is possible. Our soule must continually praise him with all the power it hath, and our bodie with all the partes thereof, especially our tongues and mouthes ought to bee principall instruments particularly, as it were consecrated and dedicated to the honour of God, whose goodnesse

II.
The more secret that anger is, the more dangerous it is.

Ephes. 4. 26.

12
Because the tongue is a dangerous instrument in anger, he setteth this downe as a principle, that we being bound to glorifie god both in heart and word ought so much the more carefully to consider those faultes that anger causeth vs to commit by our wordes.

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wee ought to commend without ceasing, and extoll his Name aloude, as it were, with a trumpet; nothing ought to proceede out of them but that which is holyc and precious. For they are, as it were, the gates of Christian mens heartes, which are the Temples and treasures of G O D. And therefore *David* sheweth vs what is the duetie and office of a regenerate man in these wordes. Let the wordes of my mouth, and the meditation of my heart bee acceptable in thy sight. By this and many other places wee may gather, that the principall vse of our tongues consisteth in prayer and thankesgiving to G O D: and next to this, in instructing, in comforting, in confirming, and reprooving our neighbours in all good manner that wee may. *Plutarch* reporteth, that *Themistocles* did cut off the head of a certaine Grecian, who was sent of Embassage from the great King of Persia, for that hee had taught the Barbarians his native tongue, which might bee perverted to the harme of his country.

What punishment then doeth hee deserve, who beeing regenerated by the grace of God and made a newe creature, (and therefore ought to honour him, and live according to his worde, shewing all obedience both with heart and bodie) giveth his tongue (which the Holy Ghost should have, to make him sing out the praises of God his Father) to servethe Devill, in blaspheming, lying, slaundering, reviling, scoffing, and such like thinges, whereto our anger provoketh vs? This onely reason ought to remoove all the gall and birternesse out of our stomackes. For what is there that wee ought to be so carefull of, as of the most noble and excellent parte that is in vs, and that which G O D principally requireth of vs? whereby shall men better knowe that wee are Christians, then if wee be zealous of Christes truth? Are not these the very true badges and tokens of Christianitie, to speake of heauen and heavenly thinges? and as Christ saith, to blesse those who curse vs, and alwayes to speake of the praises of our God? to meditate of him, and of his lawe, and to set such a watche before our mouthes, that no vile or filthie thing proceede out of them, but such thinges as may tende to the glo-

rie of God, and edification of others as time and occasion serveth.

David setting out in his owne person the duetie of a good man in this point, saith, I thought I will take heede to my wayes that I sinne not with my tongue, I will keepe my mouth bridle while the wicked is in my sight. It is certain that nothing so evidently discovereth the thoughtes of the heart, as the wordes of the mouth. And therefore by them we are either justified or condemned. *Themistocles* in his banishment being with the King of Persia, would never speake his opinion in the privie countell, (whereto hee was often admitted by reason of his great wisdom and long experience, both in matters of warre and peace) before hee had perfectly learned the language of the countrey, saying that the thoughtes and cogitations of a mans heart are like vnto arrace clothes folded vp together, whose pictures wee can not discern, but as wee are tolde by worde of mouth. *Socrates* therefore thus answered a woman who brought her childe vnto him to knowe his opinion of her sonnes towardnes: let mee heare (saith hee) the childe speake: giving vs thereby to vnderstande, that the worde is the verie picture and representation of our thought, and that there is no better meanes then this to knowe the very nature of the heart, and the conditions of men, which hereby are tryed as mettall is tryed in the furnace.

¶ What shall wee then say or judge of a chollericke man, vnder whose tongue lurketh the poyson of aspes, and from whose mouth as out of a grave proceedeth continually a most filthie and stinking savour. If hee who in anger calleth his brother foole, deserveth condemnation (as *Christ* him selfe teacheth) what then deserve these frowarde sort of men, whose mouthes are full of bitterness and cursed speaking? The tongue (saith *S. Iames*) is but a litle member, but it hath a great power. It is a fire and a world of wickednes: It defileth the whole body, & setteth on fire the course of nature: It can not be tamed: It is an vnruely evill & full of deadly poyson. All which we must vnderstand to be true, when as the tongue is evill governed; for if it once pleaseth God to rule and direct it by his spirit, there is no

Examples of
godly men, &
such as have
bene sober in
wordes.
Psal. 39.

Plutarch in
his life.

Choller ma-
keth vs to be
condemned
before God
and man.
Matth. 5. 22

Chap. 3. 5, 6.

member more apte to serue him. But it is a very difficulte matter for all men, and whollye impossible for such as are enraged with furie and choller, so to bridle it, as it passeth not his boundes. It is reported in the Tripartite historie, that one confessed at his death, that with 37. yeeres studie he could neuer learne the first verse of the 39 Psalm, where *David* saith, that he will take heede that he offend not with his tongue, giuing vs hereby to vnderstand, what a difficult matter it is to attaine to this vertue. *Zenon* likewise thinking nothing more excellent or more commendable then silence, thus answered the Embassadours of *Persia*, who demaunded what reporte they would make of him at their returne into their owne countrey, for that they had not heard him speake all supper while, nothing (saith he) but this, that you have seene an olde *Athenian* keepe silence at a great feast, teaching vs hereby that it is no lesse difficulty wisely to keepe silence, then to speake aduisedly, and to attaine the one, we must atchieve the other.

*Plutarch in
his treatise
of too much
speaking.*

14
*Chollericke
men runne
headlong in-
to all kind of
mischiefe.
Iudg. 9.*

Choller knoweth not howe to be silent, but is very rash and headie in every thing, whereby it happeneth that these hastie headed persons runne often into such daunger as they neuer get out. *Abimelech* being Captaine of the Israelites, having overcome the *Sichemites* layde siege vnto *Tebez* which hee tooke; and seeing a great parte of his enemies had saved them selves in a castell within the citie, in a great rage ranne thither to besiege it, and comming very vnadvisedly too neere the gate to set it on fire, was most dishonourably wounded by a woman, who cast a piece of a millstone vpon his head, and fearing it shoulde bee reported that a woman had slaine him, caused his page to thrust him through with his sworde, who might have saved him selfe and vanquished his enemies, if (with moderating his wrath) hee had stayed a while, and left them to necessitie, which would soone have compelled them to render them

1. Mac. 6. 43.

selves to his mercie. *Eleazar* the brother of *Judas Macchabeus*, in the battell which was fought betweene the *Iewes* and *Antiochus Eupator*, perceiving that one of the Elephants was armed with royall harnesse, and more excellent then all the other beastes, supposing that the King shoulde bee vpon him,

in which conceit of his, and being violently caried forward with a desire of an immortall name, ranne bouldly vnto him through the midst of the hoast, slaying on both sides till he came to the Elephants feet, and then getting vnder him killed him with his dagger, but the Elephant fell downe vpon him, and there he dyed, which was the losse of a most goodly and glorious victorie they might have attained, if their generall in a rage had not wilfully cast away him self. *Shimei* perceiving in what great danger *David* was, when *Absalom* and the people conspired against him, seeing him flee away in great feare and disorder, thinking him to be vtterly cast downe, discovered his mortal hatred long before concealed in his heart, and to increase the anguish of his minde, pursued him all along the mountaine of *Bahurim* with cursed speeches, throwing stones and dust at him, as beeing not able otherwise to vex him. But when as newes came that God had given *David* a great victorie against his enemies, and that he was returned with the lords and great men of his court; then *Shimei* remembring his great offence, and the punishment due for the same, imagined howe to purchase his pardon, and thinking this to be the best meanes, went and humbled himselfe before the King, confessing his fault, and craving pardon: which the King graunted vntill the day of his death, and then charged his sonne *Salomon* that he should not suffer the gray heade of *Shimei* to goe downe to the grave in peace: not to the intent he would be revenged, but to shewe the iudgement of God to bee readie to fall vpon all those, who in a rage doe offer iniurie and violence vnto other men.

Plentifull are the examples in profane histories, to proove the manifold dangers that men have throwne them selves into, by reason of their headines. *Clitus* and *Calesthenes* were the occasion of their owne destruction, for that they had beene overbold in reprooving *Alexander*: whereas by modest and humble admonition they might have reclaimed him, saved them selves, and gotten the grace and favour of their lord and master. *C. Flaminius* and *M. Marcellus*, two Consuls of Rome, both valiant and hardie souldiours, were notwithstanding in the ende both surprised and overthrowne by *Hannibal*, by reason of their overmuch forwardnes and making too hastie trial of their fortune.

Whereas

2. Sam. 16. 5.

Sundrie examples out of profane histories.

Plutarch in the life of Alexander.

Plutarch in the life of Fab. Max.

*Plutarch in
his treatise of
the difference
of a flatterer
and a friend.*

Whereas contrariwise *Fabius Maximus*, being a more sober and temperate captaine, never enterprised any thing but with great advisednesse, and with such deliberation considered of the circumstances of each thing, that *Hannibal* could never entrappe him in his ambushes, though he placed them never so cunningly: When *Hieron* King of Sicilie had murdered certaine of his friends, and the report thereof ranne thorough the countrey, *Epicharmus* who vnderstoode the matter, within a while after was bidden to supper with the King, and by reason of his abundance of choler he could not dissemble, but cried out as soone as he saw the King, and reprooved him for his infidelity and horrible murder which he had committed, saying: Why didst thou not call me to the sacrifice thou madest of thy friends? Which was the cause, that he lost his owne life also, and by this meanes made the tyrant more fierce and cruell then hee vv as before.

Plutarch also reporteth, that when *Dionysius* the tyrant asked the wise men of his court, which copper was the best, *Antiphon* answered very readilie, that in his opinion that was the most excellent, whereof the *Athenians* had made the pictures of the two tyrants, *Harmodius* and *Aristegiton*. This was a quicke answere and spoken in anger, which notwithstanding so stucke in the minde of the tyrant, that hee could never bee appeased but with the life of him that vttered it. VVhich verifieth the saying of *Quintillian*, concerning these bitter and cholericke natures, that they had rather loose their lives, then a bitter gird.

The Philosopher *Zexon* beeing desired by the same man, to give him in marriage his two faire daughters; answered, that he had rather see them both deade, then matched with a tyrant: whereupon it ensued within a while after, hee beeing mooved with the refusall, and thinking himselfe injured in no small measure; commaunded to kill them both, and to carie their bodies into their father house, to teach him to be more temperate in his words, considering what mischief may happen to a cholericke man, and the daunger that ensueth of a worde spoken at all adventures.

*Plutarch in
his life.*

Tullie himselfe, who by his wisdom and prudent government

ment had saved Rome from the greatest daunger that ever it was in, was notwithstanding his owne destruction, for that hee could not dissemble his anger, but would needs make triall of his eloquence, in assaying howe rhetorically hee could handle his tongue, in making of invectives against his enemies, and especially against *Antonie*; who in revenge, cut off his tongue and handes, wherewith hee had written his rayling Orations.

Enguerrand de Marigny, who had ruled *Philip the fayre*, King of France, and governed all the whole realme as he listed; so long as the said King lived; after his decease, beeing demanded what was become of a certaine summe of money, which was missed, answered he had delivered it to *Philip of Valoys*, the late Kings brother, which the young Prince denying, told him he lied: *Enguerrand* being a proud and cholericke man, not respecting the greatnesse of the person to whome he spake, told him that it was he that lied: which word so stucke in the stomacke of this great Prince, that from that time forward he conspired his death, and never left him till he caused him to be hanged at *Mountfancon*. A most notable example to make vs remember into what danger anger draweth vs, when as wee will needs discharge our stomackes against great states, who cannot abide to be braved with words.

The Earle of *S. Paul*, Constable of Fraunce vnder *Lewes* the xj. (as *Philip de Comins* reporteth) was the sooner brought to his ende, beeing apprehended by the King, who beheaded him at *Paris*; for that in his anger he had given the lie to a gentleman of the Duke of *Burgundies* house; for the which cause the saide gentleman never left him, till he had delivered him into the Kings hands.

The Duke of *Nemours* (whose memorie deserveth to be sounded with the trumpe of eternitie, after he had gained the notable victories; and beaten downe the pride of the Spanyardes at the battell of *Ravenna*, who were thought to be invincible) was miserable slain to the great and irreparable damage of the French; who by his death lost the fruite of so goodlie a victory.

Examples
of French
histories.

The Earle of
S. Paul.

The Duke of
Nemours.

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victorie, for that he followed too wholly such as fled from the battell, leaving behinde him an immortal fame of his valiancie, and withall an excellent admonition to all Generals, to carrie them selves wisely and moderately; as well in prosperitie as aduersitie.

Asahel.

Likewise *Asahel* (as is mentioned in the second booke of *Samuel*) was slaine after the victorie, for that he followed the enimie too wholly: which thing *Lycurgus* did expressely forbid the *Lacedemonians*. Shewing thereby that not onely in other matters, but also in warrelike affaires, the surest and safest way was, to be ruled rather by reason, which is coole and moderate, then by a flaming and furious passion: which hath bene the occasion of the ouerthrow of mightie armies, as those of the *Romanes*, which the Consul *Terentius* had the leading of against *Hannibal* at *Cannas*. Which thing hath in like manner destroyed most noble and auncient houses in *Italie*; as appeareth by those factious dissentions of the *Guelphes* and *Gibelins*, who massacred one another by hundreds and by thousands, without any other occasion then being mooved therto by this furious and obstinate rage, which the devill had filled them with, by the permission of God, who had given them over vnto him, to the ende to punish those vile and horrible sinnes, wherewith their countrey was polluted.

Terentius.

*Guelphes and
Gibelins.*

15. *Choler the
destruction
of all things.
Examples.
1. Abimelech
Iudg. 9. 45.*

2. *Those of
Socoth, &
Phanuel.*

Iud. 8. 16. 17.

3. *The citie
of Millayne
destroyed by
the Emperour
Fredericke.*

Who can remember all the great and bewtifull houses, the faire and stately citties, the rich and fertile countries which have bene overthrowne and turned to pseturue, with this cursed and abominable affection? *Abimelech* in his wrath having rased the citie *Sichem*, was not content therewith, but would sow salt in all the territories thereof, to the ende to make it ynfruitfull for ever. *Gedeon* handled the inhabitants of *Socoth* and *Phanuel*, almost after the same manner: for that they refused to give him and his armie bread, when he pursued *Zebn* and *Zalmuna*. In the time of the Emperour *Fredericke Barbarossa* the citie of *Millayne* was wholly destroyed, and pitifully consumed by fire, for that some of the citizens in despight of the Imperiall maiestie, had caused the Empresse to ride vpon an olde moyle, with her face toward the taile, which she held in her hand in steade of a bridle, carying her through the streets with great scorne of the behol-

beholders, vsing withall many insolent and outrageous wordes. Which they paide for afterwarde with the destruction of their whole Citie.

The inhabitants of the towne of *Dinan* (which is a village situated vpon the river of *Menſe*, and vnder the iurisdiction of the Bishop of *Liege*, transported with a deadly and mortall hatred they bare towards the Duke, made a picture as like him as was possible, dressed and adorned with his armes, and carried it to *Bovines* which was not farre off, where in detision of the foresaid Prince, they drewe it through a most filthie and stinking ditch: and then laying it vpon a banke, saide to those of *Bovines* with great bitternesse of heart; Behold the throne of your drunken Duke. Some of the wiser and more temperate sort, being greatly displeased herewith, foreseeing the great mischief that might ensue, if they were not reconciled to the Duke, wrote vnto them in most loving manner, to exhort them thereto. But they beeing overcome with choler and extreme hatred, contrarie to all equitie and reason, killed the messenger, a thing not heard of among the most barbarous nations of the earth. Nay they proceeded farther, for the citizens of *Bovines* considering that by reason of their neighbourhoode, the mischiefes and calamities of warre might fortune likewise to reach to their citie, persisted still in soliciting of them: and to this ende, sent a little childe vnto them with letters full of amiable and friendly perswasions, to induce them to reconcile them selves to the Duke; but they tooke the infant and like Lyons and woolfes enraged with furie, tare him in peces. Whereby we may evidently see, that the nature of this passion is to make men void of all humanitie, and to make them mount, as it were, by degrees, from crueltie to crueltie, till they come to the height of all impietie, and that God seeing the fulnesse of their sinne, might make the blood they have shed to be powred on their heades. Which thing happened to those poore men of *Dinan*, for the Duke caused them to be thrown by couples into the river, then rased and spoyled their citie, that within three daies after it was so defaced, that a man coulde hardly say, that this was *Dinan*.

The condition and estate of those of *Arras*, was not much better, who were besieged by King *Lewes*, for that during the siege

4. *Dinan destroyed by the Duke of Burgundie.*

5. *The inhabitants of Arras destroyed by the King of France.*

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siege some cholericke and hastie persons among them, in des-
pight and mockage of the French men, hanged their armies
vpon a paire of gallows over the walles, where at the King, the
Princes, and the whole armie tooke such indignation, that after
the taking of the cittie and the execution of the principall re-
bels, they rased the walles thereof, drave out the inhabitants,
who were hanged in every corner of the land as rogues and run-
nagates.

6. *Burdenx.*

And hath not the like happened to the citie of *Burdenx* in
our age, for murdering the Kings Lieutenants? was it not sac-
ked by the garrisons that were sent thither, their priviledges
and charters cancelled, their goods confiscate, their liberties spoi-
led, and their fidelitie alwaies after greatly suspected? And it
was a happie turne for them, that the King was more moderate
in punishing, then they were in offending. For there have beene
great and mightie cities sacked and spoiled for lesser offences
then this, as *Alexandria*, where the Emperour *Caracalla* caused
the youth of the citie to be cut in pieces, for that some of them
had spoken evill of his complection and portraiture of bodie.

7. *Alexan-
dria.*

8. *Gann.*

Howe often hath the citie of *Gann* beene destroyed, by rea-
son of the hastie and froward conditions of some (by whom the
rest of the common sort who doe not consider things to come,
and little or nothing that which is present, and therefore are ea-
silie drawne after) vnder pretext and colour of a kinde of zeale
they have to the common wealth, and a desire to defende the li-
berties and priviledges of their countie, opposing them selves a-
gainst the disordinate and vnbridled affections of their Princes,
though in deede the authors of these rebellious tumults were
stirred therevnto, through an ambitious desire of rule, and by this
meanes would have brought in a farre more insupportable ty-
rannie, then that they before reiected? One *James* and *Philip de
Arteville* two artificers, were the cause of the destruction of a-
bove 200000, as *Fressart* reporteth, which thing as also many
other of like sort ought diligently to be observed, to the end wee
may learn therby to eschew this dangerous & dreadfull passion:
and may labour to possesse quiet and peaceable minds, conside-
ring the mischiefes that ensue of these tumultuous and trouble-
some motions.

The

The second meditations of a mans heart, (according to the old greeke proverbe) are alwaies the best and the soundest. For time doth not ripen the fruits of the earth alone, but likewise our counsels and cogitations: and therefore as the fruit is long on the tree before it can be gathered, so must our deliberations and counsels be in our minds, before they be vntered. Otherwise we must thinke of them, as of the youngling that is borne before the time: and such are the counsels vsually of a hastie headed man, and therefore *David* saith, that such an one travelleth with wickednes, conceiveth mischief, and bringeth forth a lie. And that which is worst of all, they can neither take good counsell of them selves during the heat of this fierie passion, nor yet receive any at other mens hands, for *choler* is like a winde in the bodie. It puffeth vp a man and maketh him so proud and arrogant, that he thinketh no devise so good as his owne. He is like vnto those who seeing their houses on fire, vnderstand not what is said vnto them, by reason of the noise about them, and the troublesome cogitations of their owne minds. Wherefore *S. Basil* compareth these angrie and peevish persons to sottish drunkardes, for that both of them being void of reason, are not capable of any good instruction. Speake vnto them gently, they doe not regard it: reprove them roughly, they are the more exasperated and become more wilfull. Which wise men in former ages wisely observed, and therefore willed to let them alone, vntil their furie was overpassed. For as many medicines do little profit, if they be not applied after the fittt be ended, so can we not comprehend any reason, if with these tumultuous and troublesome motions, our mindes be molested and vexed.

Now let vs consider what a fearefull thing it is, that we cannot take good counsell when it is given vs. For it is as if a man were readier to die for meat, & yet could not eat. And we may evidently see that this abundance of *choler* doth not onely bereave vs of our owne vnderstanding and counsell, but it will not suffer vs to take that which is offered vs by others; and so closeth our eyes and stoppeth our eares, that wee can neither see nor heare that which is profitable for vs. These things beeing well considered, every man ought carefully to take heede and studie diligently to be sober & quietly minded, & especially princes & al other great lords,

16. *Choler*
wil not suffer
a man wisely
to consider of
that bee bath
to do, nor wil
not suffer him
to follow any
good counsel.

Psalme 7.

The intol-
erable mischief
of anger.

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lords, whose wrath and anger is so much the more dangerous, by howe much it is more mightie and more powerfull, then the furie of other men.

*Who those
are that
ought to be
most careful
to avoid this
passion.*

Plutarch.

It is a dangerous mischiefe, saith an auncient *Grecian*, when as a man that may doe what he will, will needs doe that which is naught. For the wil & desire of man is like a soveraigne queen, which will be served and obeyed of all the parts of a mans bodie, and will omit nothing that can be invented, to satisfie her lusts and likings. What lamentable mischiefe then will it breed, if a Prince, who with the word of his mouth, ruleth his subiects as pleaseth him, disposeth of their goods, liberties, honours, and lives as he listeth, without let or contradiction, what lamentable mischiefe (say I) will it breede, if such an one be passionate and distempered with choler. The Planets, saith *Plutarch*, have their motions so much the slower, by howe much the more they are elevated in their sphaeres. In like manner, the greater and more eminent the authoritie and dignitie of the Prince is, the more sober and temperate should be his affections. And in deede there is nothing that so bewtifieth and adorneth authoritie, as mercie and clemencie.

Titus the Romane Emperour, beeing admonished by his friendes that it was a dishonour vnto him, to promise to everie man so lightly that demanded any thing of him, without considering first of the demand, and afterward of the meanes he had to accomplish his promise, made an answer worthe of everlastig commendation; and that was this: That no man bught to be admitted to the presence of the Prince, and sent away vnstatisfied, no more then from the presence of God, in the contemplation of whose goodnes consisteth all joy and comfort. For there is nothing wherein he ought more to resemble God. For God is full of mercie, patience, and long suffering, and readie to heare all that call vpon him faithfully; yea and that, when as we have most grievously offended him. And if he chastise vs at any time, it is done with great mercie and clemencie. For though he be angrie yet he never forgetteth his mercie: so likewise ought Princes to doe, who represent Gods person vpon earth, and are here as visible gods, to be gracious and pitifull.

*Mercy a most
notable vertue
in a
prince.*

He must neither have gall nor sting, but be like herein to the
ma-

master Bee, considering that (as the wise man saith) there is no stronger bulwarke to defend his throne, and to maintaine his authoritie, then iustice and clemencie. For it was neuer scene, that subiects were so long kept in awe by rigorous and cruell handling, as by milde and gentle dealing, which haue alwaies gotten the hearts of the people. And by this meanes wise and prudent princes haue made all their subiects a most strong gard to keepe their bodies. Yea, the very Tyrannous themselues haue thought this to be the onely safe and sure way to liue in peace and securitie. For *Seneca* reporteth that *Nero* refused to signe the sentence of death, which the Senate had giuen against a notorious offender, and that thrise together, and at last seeing him selfe so instantly vrged thereto, to the end he would be thought a mercifull and pitifull prince, wished he had neuer learned to write: knowing full well, that clemencie is the principall vertue which maketh a king to be loued and honoured: and if they haue any vices and imperfections, by this meanes they are in a manner hidden and nothing at all perceiued, or at the least more easily borne withall, as we may easily see in the examples of *David* and *Cesar*: for vnder this cloake, the murder of the one, and the ambitious desire of the other was so couered, that notwithstanding both these faults, they were accounted the most mercifull and gracious princes that euer were. *Julian* the *Apostata* played the same part: for to the intent hee would not be counted a persecuting tyrant, he dealt more cunningly then his predecessours, who had no more pity of Christians, then butchers haue of their beasts. But though he had as deuilish a stomacke as the rest, yet he went closely and craftily to worke, shewing a kind of mercy and clemencie: by which meanes he so disguised his crueltie, that among many writers he is piaced in the ranke of mild and moderate princes.

2. booke of pietie.

2. booke of Sam.
Plutarch in his liues.

Zozom. lib.
5. cap. 14.
15, 16.

Ammian.
Marcelline.
Zosymus, & others.

When as *Athenodorus* that great *Philosopher* and master to *Augustus Cesar* would needs take his leaue of the Court, and bid the *Emperour* adiew, to the end he might spend the rest of his daies in quietnesse (for that by reason of his extreame age he could no longer endure the labours and trauels of the Court) the *Emperour* desired him that before his departure, he would set him downe some short and compendious rules, such as hee

Notable instructions to princes against cholle

I thought

THE THIRD BOOKE.

thought might be profitable for him in the gouernment of his Empire. To which request *Athenodorus* answered in this manner, Doe nothing when you are angry, and if it happen at any time that you be moued, determine of nothing before you haue saide the *Greeke Alphabet* on your fingers ends, and by that time reason shall be able to teach you what to doe. Whereby we are admonished, that temperance is the most excellent vertue of all others. *Pericles* in like maner being ready to die, hearing his friends that were about him, speake of his worthy and memorable actes, some remembring his notable victories and great spoiles gotten of his enemies, others his prudence and dexterity in managing the affaires of the common wealth, some his eloquence in perswading or dissuading whatsoever he liked, others his magnifical & sumptuous buildings, the wise & discrete gouerninēt of his house, others also cōmending other things: What? (saith he) and say you nothing of this, that I neuer caused any man to weare any mourning garment by my meanes? giuing vs thereby to vnderstand, that he neuer was an occasion of any mans sorowing all his gouernment, & withall that clemēcie is the most excellēt vertue of all other in a prince.

S. Paul saith, that they be the ministers of God for the cōfort & good of his people: and if they cause any to feare them, they should be such as are euil and not the good: and in no wise must they resemble the barbarous and heathen Emperours, who will not suffer their subiects so much as to see them, as though they were *Basilsks*, which kill as many as behold them. It is most true that *Salomon* saith, that a wise king winketh at the offences of his subiects, & by that meanes driueth away all disloyalty that is lodged in their breſts. Which speech is not contrary to that before spokē. For I speak only of them who are so proud & hasty headed, that they thinke to turne all topsie turvie with the blast of their mouthes, & take a pleasure (as did king *Demetrius*) to be called destroyers rather then builders of townes & cities: & in a word, these men are sure to be hated, so long as they are thus redoubted & feared. And yet there is no better way to keep me in awe, then whē we vnite a modest & temperate life, with a decēt & seemly grauitie. For this ingendreth shamefastnes in the harts of the subiects, & shamefastnesse maketh them fearfull to offend. Wherefore, as they seeke for nothing but to be honored, serued,

Rom. 13. 4.

& obeyed of their subiects, so there is no better nor readier way to attaine this their desire, then to shew themselves mild, gentle, & mercifull, euen in those punishments, which are due to offenders: wherein they must be like to skilfull surgeons, who when they will seare or cut off any putrified or rotten member, vse to deale tenderly, gently, and in as mild maner as possibly may be: thereby to cōfort their patient, & to diminish his paine. So likewise a prince to mitigate the sharpnes of the pain, which is often due by rigor of Law, must mixe equity & moderation therewith: shewing both in his words, & countenance a commiseration towards the offender, who notwithstanding by reason of his euill deserts by force of his Lawes must needs be condemned.

And among other things he must be very careful, that he follow not these tyrannical & cruell spirits, who loue nothing worse then to be moued to pity & cōpassion, as *Phylaris* & *Alexander Pherus*, who vnderstanding that there should be tragedies plaid before them, departed forth with from the *Theater*, fearing they should take cōpassion of those miseries which should be represented by the actors: nor those also, who take a pleasure to inuēt new & exquisite punishments, as did *C. Caligula*, who put to death his senators & such as displeased him, by pricking the with sharp penknives, to the end (said he) they may feele death. As also *Nero*, who reioyced to see *Rome* on fire, & all things els in the world to be spoiled. And likewise *Vitellius*, who not long after the battell that he had with *Otho*, smelling the stinking sauor of the dead bodies which were slain in that fight, said to his friends that were about him, that the death of those citizens was as a sweet smell in his nostrils. Wherein he shewed himself rather to haue a wolvishe nature, who take pleasure in the sight of dead carcases then of a man which is borne to be merciful & full of humanity. *Scipio* the great (the paragon of al nobility in his time) caried another mind: for answering one of his captaines who tolde him that with the losse of 2, or 300 of his men he might win the city which he then besieged, said he had rather saue one citizen, then destroy a thousand enemies. In like maner, it is the duty of a good prince to defend, cherish, preserue, keep, support & cōfort al pore & desolate persons, & to be as it were a sanctuary to such as are pursued, wherto they may retire without danger. One being desirous to cōmend *Philip* king of *Macedon*, said, that he had destroyed

Examples of
cruel natures
in tyrants.

al. d. d. d. d.
d. d. d. d.

Contrarie
examples.

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the goodly city *Olinthia*. What said a *Lacedemonian* that stood by: And hath hee builded such an other? giuing vs thereby to vnderstand, that it was more honorable for a Prince to build vp, then to destroy. For who is there that can not deface the most beautifull pallace of the worlde, and set fire in euery towne in a whole kingdom? but there are but a few that can build them vp againe. A tree that hath bene growing an hundreth yeres may be cut downe in two houres. Which thing ought to moue princes and great potentates, to get honour and immortalitie by their well doings, rather then by the ruine and destruction of common wealthes.

It is surely a glorious thing to be accounted pitifull, as was the Emperour *Antonin*, and *Lewis* the sonne of *Charlemaine*: Or father of the people, as was *Augustus* and *Lewis* the 12 king of *France*: Or a preseruer of the country, as was *Hercules* and *T. Flaminius*: Or good, as was *Traian*: or iust, as was *Arislides*: or a peacemaker, as was *Salomon*. These are the true titles, names and commendations giuen to God, which he liketh, and such as are as great as may be. *Silla* being *Dictatour* thought himselfe happie, that he had preserued the citie of *Athens*, although it had resisted him, and would in no wise be reuenged: of the rebellion it had made against him. *Pompey* after the death of *Sertorius* hauing the letters and aduertisements of his friends in a chest, which was sent vnto him during the warre, threw them all into the fire and woulde not suffer any man to read them, fearing they would be an occasion still to nourish discension in the citie. The like did *Iulius Cesar* after the victory had at *Pharsalia*, when as his enemies letters were brought vnto him. The like is reported of *Lewis* the 12, who vnderstanding of the death of *Charles* the 8. by reason whereof (for that hee was neere of blood) he wasto succeede in the kingdome, forthwith kneeled downe and humbly thanked God for so great mercy bestowed vpon him, and withall desired three things of God, the one of them was this, that he might neuer remember the iniuries offered him by his enemies. Wherein both he and the princes afore named deserue greater commendation, then for any victory or conquest obtained of their enemies. For there is not a more noble or heroicall mind, then that which va-

Plutarch in
his liues.

liantly ouercommeth his owne passions & affections, nor more beautifull monuments, then such as we erect of our selues, nor more magnificall & sumptuous triumphes, then when we cause our flesh and concupiscences to be led before in chaines, as it were, slaues and captiues.

Let vs conclude then, that there is no vertue that more magnifieth & exalteth the maiesty of princes, then clemencie, being wisely dispensed. For it must not be wasted & prodigally spent, no more then our riches, but prudently & carefully foreseene to whom it be distributed. For if magistrates, to the end to seeme pitifull, will tolerate theeuers, murtherers, & seditious persons in the comon wealth, they shalbe (indeed) most cruell: seeing that (as *S. Augustine* saith) there is no greater or more dāgerous crueltie then such kind of pity & clemencie. It is a miserable thing (as said the senatour *Frontus*) to liue vnder such a prince, which will not sometime remit the rigour of his lawes: so is it a more wretched life to liue in that cuntry where all things are lawfull, and where through a pusillanimitie and carelesnesse of minde, things both against law and reason are easily remitted.

Charillus a Lacedemonian hearing one praise a king for his compassion & pity towards all men: how (saith he) is it possible he should be good, seeing he is mercifull to all? Princes ought to follow the exāple of God himselfe, & to gouern their subiects as he ruleth his people: whose gouernment *David* hath notably described in the 18 Psalme: & thus speaketh vnto God, *With the godly thou wilt shew thy selfe godly: with the upright mā thou wilt shew thy selfe upright: with the pure thou wilt shew thy selfe pure, & with the froward thou wilt shew thy selfe froward: thou wilt saue the poore people, & wilt cast down the proud lookes.* Being notwithstanding alwaies more enclined to pity then to seuerity & entising as it were men to reforme their liues by his long suffering, rather then to constrain them by violence or by threatnings. For incision & scaring are alwaies the last & extreame remedies which are vsed, & neuer practised but vpo necessary & vrgent occasiōs.

The anciēt *Iewes* vsed a most laudable & comendable custom in their iudgemēts. For if there were cōtrouersies of inheritāces, moueables, or any other temporall goods, they made an end of the matter forthwith as soon as they had heard them: so did they likewise in criminall causes, when as it appeared by euidence

Clemencie is the most excellent vertue in kings & princes so that it be wisely dispensed.

Charillus a Lacedemonian

A notable custom of the anciēt Iewes wherof great potentates may make good vse.

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that the party accused was not guilty: but if he were guilty, then would they delay the time 3 or 4 daies before they would giue sentence, though the fault were apparāt. Declaring therby how deare mens liues ought to be vnto vs, & how sorrowful we ought to be, when as by reason of their wickednes, they constrain vs to cut them off, the better to preserue the state and quietnes of the common wealth. I am not ignorant, that some delight to shew themselues maruelous hote in reprocuing other mens faults, and wil not only excuse this their heate, but also cōmend it as a great & noble vertue, attributing therto the name of zeale, & blaming al such as wil not proceed with like bitternes. For that (say they) through their dissimulation, they do as it were, flatter the wicked in their naughtines. Which saying seemeth to cary agood shew. Notwithstanding it is certen, that vnder this colour many couer sundry disordinate and lawlesse affections: & the greatest number are more severe censurours of vice in others, thē in thēselues. We haue now plentifully discoursed of the effects of choler, let vs now speak of the principall causes wherof it is engēdred: for these being well vnderstood, it shalbe more easie to avoid it.

*The second
part discour-
seth of the
principall
causes of an-
ger, the first
whereof is
pride.*

Dan. 3. 13.

Sophocl. in
Aiāx.

Senec. lib. 2.
cap. 36.

Lib. 5. cap. 9.

Pride is the principall cause & that which maketh vs most often to fall into this peeuish and froward humour. For we neuer see an angry man, but he is proud, disdainfull, and very prone to frowardnes, as soone as we offend him: and the reason is, for that he thinketh he is contemned, or not so honoured as he desireth. What was the cause that so incensed *Nabuchadnezzar*, as that in his rage he cōmanded to cast the 3 yong mē into the fornace, for that they refused to worship his image? was it not his proud and cruel heart, which desired excessiue honor, and a reuerence due vnto God himself, & could not indure to be denied thereof with any reason whatsoeuer? In like maner the ambitious & aspiring mind of *Aiāx* was the only cause (as appeareth in his tragedie) that he fel into an extreme rage & deadly enuie, considering that the *Greekes* had preferred *Ulysses* before him, & that they had giuen him the armour of *Achilles*, as a reward of his valour and notable wisdom. And that which so incensed *Alexander* against his best friends, proceeded of nothing els, but of a presumptuous and arrogant mind, against which they opposed themselues. *Philip Commins* remēbring the causes that bred the ouerthrow of *Charles Duke of Burgundy* saith, that the principal

desire

desire he had, was to be equall in glory with the potentates of old time: which made him ready to fall out with his neighbors, and to pick quarrels for light causes, and that with those, who knew better to manage their actions then he did.

If then it be so, that anger is ingendred of pride, there is no better way for to auoid it & to liue quietly with all men, then to be meeke and humble minded. *Moses* hearing his brother, sister, and all the people reprocue him without cause, was not angry, for that he had a milde and temperate spirit: whereas many hauing so great authority as he had, and withall a proud & hautie heart, would forthwith haue bin incensed and sought meanes to be reuēged. *David* was no whit moued with those great wrongs that *Shimei* offered him, for that in great humility he acknowledged that it was so ordained of God to trie his patieēce, though that his men were angry therewith, & that *Abishai* among others, was so incensed, seeing so great outrage offred to the king, that he desired license to goe and take away the head from that cursed traitour. Whereby we may clerely see, the difference between the humble and hauty minded, and how soone the one is more ready to vexe & disquiet then the other. *Iob* was so patient in all his troubles, that (hauing lost his goods, his children, the health of his bodie, the company and consolation of his friends, yea, and that which is more, mocked and scorned by them) was no whit vexed with all this, but reasoneth with them, & answereth all their calumnious & slanderous speech without any choller, & as quietly as he was wont to do in his greatest prosperity. & there was nothing that perswaded him to this mildnes, but a lowly & humble minde, which made him confesse & acknowledge, that he was nothing but dust and ashes. Wherof it proceedeth also, that *Christ Iesus* himselte & his *Apostles* so lightly regarded the iniuries & wrongs offered them of their enemies: & that liuing in so great contempt in this world, being nothing but a byword to the vicked, they vvere neuer moued vvith all this dishonour, but accounted themselues more happy and more reioyced in this, then did al their enemies in their greatest glory. And to the end that vve should not thinke that these vvere especiall and singular graces giuen alone of God vnto those elect & choice persons, vve may find many among the Philosophers, vwho being hūble & modest minded, had almost as great

*The remedie
against pride
is to be lowly.*

2. Sam. 16.
5 &c

Chap. 1. 2, 3.

*Notable ex-
amples of mo-
destie among
the heathen,
to the shame
and confuson
of many chri-
stians.*

THE THIRD BOOKE.

Laertius in
the life of
Socrates.

Plutarch in
his discourse
of anger.

14. booke.
chap. 26. of
his historie.

Plutarch in
the life of
Dionysius.

Laertius in
his 2. booke
in the life of
Aristip.

patience. *Socrates* never changed countenance for any wrong what soever was offered him: in such sort that by seeing him, it could not be discerned whether he had occasion to be merrie or sad; in so much as at home and abroad, in health and in sicknes, in libertie and in prison, he was alwaies the same man without alteration. *Diogenes* being scoffed at for his rusticall and vncivil behaviour: Say what you wil (saith he) it mooveth me not at all: thereby shewing with great gravitie, the vertue and constancie of his minde, and that it is a difficult matter to make a true Philosopher angrie, who feeleth no more the iniuries offered him, then a dead man feeleth the prickings of a launce or sword. For the presumptuous and hauty spirit is dead in him, which maketh men feele, and that so quicklie, every little wrong that is offered them. *Eliau* reporteth that a certaine man being outragiously misvsed with contemptuous and reprochfull speeches, and that in the presence of a great many, carried notwithstanding such a ioyful & assured countenance, that he was no more moved therewith the a rock agaist which the waves of the sea beat cōtinually

Plato endured many wrongs in the court of *Dionysius* the tyrant, as well of himsele (who having a barbarous spirit, vsed often to insult over him with proud and arrogant speeches) as also of his other Courtiers and flattering parasites, who could not endure the excellent knowledge and wonderfull graces that were in this Philosopher, and yet wee cannot reade that ever he was once mooved one iotte at all with them for it, nor yet was wearie of his house, so long as he had any hope to profit them in his wisdom. *Aristippus* put vp greater wrong at this tyrants hand. For he contrarying and opposing him selfe sometimes against his vnbridled affections, seeking to repressse them by fundrie good and philosophicall perswasions, did the more incense this barbarous tyrant, who like a yong colt at the first handling refusing both bit and bridle, or any meanes that may tame him, began to vse him more extremely then before; which did notwithstanding in no whit stirre the philosopher, but with great modestie mildly answered him in this manner: That if fishers were contented almost to drowne themselves, to catch little fishes; he ought not to sticke to wette him selfe to catch great salmons.

I would to God, that we (who are *Christians*, and doe bragge to our great shame, of our knowledge of good and evill, & vaunt
of

of a better hope of the life to come, the had these poore paynims) would imitate them in their vertues, in the love, in the studie and practise of these glorious actions which we so greatly commend in them, and so often repeat to their great glorie, and no small infamie to our selves. How many shall we find in former ages who did most notably resist the iniuries offered them? But wee are so froward, that is to say, so base of heart, and yet so proudly conceited and puffed vp with a vaine opinion of our selves, often times without cause, and for the most part for indifferent things, as riches, strength, beautie, gentrie, and reputation; we presume, I say, so farre beyond measure, for these and the like transitorie things, that we are not so soone stirred, but we will stirre against King and Councell, high and lowe, and minister sufficient matter to Poets to make newe Tragedies.

But peradventure some man wil say, that the reason why these Philosophers did so patiently beare these wrongs which were offered them, was, for that they wanted abilitie to revenge them selves. Whereto I will not answer, that by reason of their great knowledge and eloquence, they might have left the memoriall of their friends by their writings eternised for ever, and have defamed their enemies to all posterities, which in my conceit is the greatest revenge that may be. But I say that not onely these pore paynims were lowly and patient, but even mightie Princes have imitated or rather surpassed them, as *Antigonus* who being in his tent and hearing his souldiours speake evill of him, went forth and bade them goe further off, that he might not heare the. We need not demand here what he might iustly have done, nor what they deserved, nor yet what many of our Captaines would haue done in the like case; but rather let vs consider the example of this mild Prince, & studie to follow him, and to reprove our selves as often as we are prone to anger, & ready to revenge every wrong that is offered vs, seeing we are slowe ynough to recompence any pleasure that is done vnto vs. The same *Antigonus* while he was besieging a citie, hard some of the besieged mocke him, for that he had a deformed countenance: while for the present he answered nothing but this: that in his owne conceit hee was faire ynough. But not long after, having gotten the citie, hee tooke also the scoffers, and to chastise them for their faults hee sold them as slaves, and advised them not to scorne him any more,

Plurarch in
his Apoth.

THE THIRD BOOKE.

Plutarch.

more, if they did, he would tel their masters. Wherein he shewed a marveilous moderation as well at the present laughing at their pride, as also not long after in punishing their fault. There was also an auncient *Grecian* named *Arcadion*, who spake evill of *Philip* of *Macedonie* wheresoever he became, which when the Kings friendes vnderstood, they counselled the King to punish him severely, to the example of all others. But this good Prince (contrarie to the fashion and custome of many in these daies) was more milde in punishing these indignities offered him. For meeting on a time this common backbiter, first spake very gently vnto him, after conferred with him privately, beeing departed from him, sent him home great and riche giftes. A two or three moneths after he enquired of his friendes, what *Arcadion* said of him, who answered that they thought no man in the world spake more honourably of the King, then he did. Whereto the King answered, that hee well perceived he was a better phisitian then they all, and that a discreete and moderate mildnes, is often times more forceable to correct mens corrupt manners, then hastie & froward dealings. The same King being advertised (as there are some alwaies about Princes that are more prone to incense them to choler, then to pacifie their anger) that there were some at the Olympian games, that in their sports did often touch his royall maiestie, and that very tauntingly, contrarie to their allegiance and ductie, in respect of the great benefits he had don vnto them, and therefore they deserved severe punishment. What (said the King) if the *Grecians* having received so great ayde and comfort of mee, yet will speake evill of me; what would they doe, if I should doe as you counsell me? He that will well consider the power and might that so great a King had to revenge himselfe, and withall the occasion that was offered by the importunitie, ingratitude, and weakens of his enemies, as also the counsell and perswasion of his friends, which incensed him to be revenged: finally in respect of his honour and dignitie, which seemed to be diminished in dissembling such an iniurie, must needs confesse that his constancie and mildnes was wonderfull, and worthie to be remembred for ever of all great states. It is reported that the comicall Poet *Philemon*, having disgraced *Magus* vpon the stage, as it is an vsuall thing for players to do, who are ruled more

Plutarch.

by

by affection then by reason; this honourable personage (to the ende that such rash and headie dealings should not goe unpunished, and on the otherside to shew the mildnes and gentlenes of his mind, first sent one of his souldiours to the partie, willing him that he should touch the edge of his sword: giving him thereby to vnderstande into what daunger he had cast himselfe, by his lewd tongue: and presently after him sent another of his servants to carie him a toppe and a scourge, shewing him the follie and childishnes of his minde.

Ptolome one of the successours of *Alexander*, being disposed to scoffe at a schoolemaster, whome hee supposed to be very vnlearned, asked him in iest who was father to *Pelem*, as wee vse oftentimes to aske, who was the father of the foure sonnes of *Aymon*. This schoolemaster (who was not such a dolt as he was taken for) answered, that he would tell him, if it might please him first to tell who was father to *Lagus*, covertly touching the basenesse of the house whereof the King was descended. Whereat many gentlemen which stood by were sore offended, crying out that such audaciousnesse was not tollerable. But the King (who was milde, and knewe himselfe in fault, for that he had given the first occasion of iesting) answered: that if it were an vnseemely thing for a King to beare an iniurie, it was as evil a thing for him to offer a wrong. *Tiberius Caesar* beeing advertised that many things were spoken in Rome, to the dishonour of the Emperour *Augustus* his father in lawe, tolde it to his saide father, and stirred him all that might be to give commaundement to search out those backbiters, to the end they might be punished as they deserved. But the good Emperour (who was nothing mooved with such reports) answered very mildely, that he would suffer them so long as they did but speake evill: for in such a free citie as Rome was, mens tongues should be at libertie.

We may see by these examples above mentioned, and such like, that a temperate and humble spirit was a very familiar thing in olde time, as well to the great Monarches, as to the poore Philosophers, but it was farre more admirable in the one then in the other; for that in the furie and heat of warre they were so milde, and alwaies ruled by reason, though the sword were in their handes, which surely proceeded
of

THE THIRD BOOKE.

of a maruelous modestie which was in them ouer there is in vs. For though they surpassed vs in wisdom, and in al kind of vertue, notwithstanding we exceede them in an opinion of our selues, which is so exceeding, that we imagine there is no honour, dignitie or reward, which in our conceit we haue not well deserued. Whereof it proceedeth, that when we are not so honored as we desire, or when any discommend that in vs which we esteeme highly of, we fret and fume like a pedlar that heareth his wares dispraised. And that this pride is the principall cause, that maketh vs so froward, it euidently appeareth in that we are soone appeased, if he who hath offended vs, will once submit himselfe vnto vs, and excuse himselfe, shewing vs that he did it not of any vnreuerent regard he had of vs, or of contempt: but for want of discretion, good counsell, through frailenesse, or otherwise. And therefore I aduise those, who are so prone to anger, (the better to repress their rage) to haue alwaies such imaginations in their heads, and to force themselues to excuse the faults which are committed against them, attributing them (if they be enemies) to their want of discretion, if they be friends to their familiaritie, if seruants to their rudenesse, and so likewise of others. For there is nothing (as I haue said before) that doth more vex vs, then when we imagine we are contemned and despised of others.

*The second
occasion is
selfe-love.*

The second cause is selfe-love, which is alwaies vnited and tied to a vaine and delicate curiositie. Which is euidently perceived in all those who are ouer curious in their attire, in their meat, diet, and such like. For you shall see such men oftentimes fall out with their wiues, their friends and seruants, and be continually chiding with one or other, either for that his meat is not well seasoned, or that some sticke is smoking in the chimney, or for that there is no salt vpon the table, or that his bread is not well baked, or that the candle is not well put out, or the napkins not well washed, his cloake not cleane brushed, his horse not well curried, his glasses broken, or for some such light and slender occasion. For these delicate felowes are as tender and as easie to hurt as he that is troubled with the gout, which maketh them oftentimes to cry out before they be touched. Wherby it falleth out that they get such an angry habit, that through an ofte stirring & concussion

concussion of the lungs, they engender such a froward vicer, as prooueth incurable. And (God knowes) they in the end become so vsociable and so vnfit for any acquaintance or familiaritie, that the most patient man aliue will thinke them intolerable.

To remedie this mischiefe, it is very expedient to learne to be content with those things we haue, and not to seeke (as many doe) after many superfluous and vnnecessarie things. *Adam* was neuer angry for that his meate was euill baked, seeing hee was fed with hearbs, rootes, nuts, peares, and apples, and such otherlike fruites. Likewise, *Abraham* was not angry that his house was not stately builded, neatly contriued, fit & handfom for his turne: for he was pleased with a tent, which might be easily caried from one place to another, as occasion serued. *Jacob* likewise was not displeased that his bed was not easily made, or the pillowes not well laid, or the bedsted not clean wiped: for he was accustomed to lie oftē in the fields vpo the cold earth without any other pillow, then a hard stone to lay vnder his head. None of the Patriarches euer found fault with their wine, that it was not sweet enough: for they were cōtent with a litle water to quench their thirst. *Elias* neuer cōplained that his hors went not easily: for he vsed alwaies to trauell on foot. Neither yet *S. Iohn*, that he was not clothed in silks & veluets richly trimmed with gold lace: for though he were of a good house, yet was he content to go meanly apparelled, and to cloath himselfe with a coat made of camels haire. The *Apostles* being sent to preach the gospell throughout all the world, neuer dispraised the diet they found in any mans house that receiued them: for they had bene vsed to coorse bread and broiled fish, & were well acquainted with hunger and thirst. *Christ Iesus* himselfe the onely Sonne of God, and Lord of all creatures, liuing here in this world, was neuer angry for that he was not curiously serued, or that his *Apostles* did not runne till they sweat to fetch him forth with that he demanded, but with great humility debased himselfe so low, as to serue them & to wash their feet, as the most inferiour person among them.

The best meānes, then to correct the greatest number of our cholerick passions, is to giue our selues to a frugall and sparing life,

A remedie for this foresaide mischiefe, prooued by examples.

5 The Patriarches.

6 Elias.

7 The Apostles.

8 Christ Iesus

A confirma-
tion of that
which went
before by the
example of
the heathen,
especially So-
crates.
Looke the
book fol. 219.

life, & to desire nothing but that which is holtsome for the health of our bodies, as did the *Lacedemonians*, & those excellent Philosophers among the Grecians. It is reported of *Socrates*, that he going into the market at *Athens*, & seeing the people buying some one thing & some an other, began to thanke God, not for that he had enough of whatsoeuer was to be sold there, but for that he could well spare that which others so egerly bought. If we had as contented mindes as had this Philosopher, out of doubt humilitie would be far greater then it is, & we would be no more moued with the scouldings of some toward *Xantippes*, then with the noise of cackling hennes.

A notable
example and
remedie a-
gainst anger,
and worthie
to be conside-
red of all
Christians.

If we had once bidden the world adue, & that it were crucified vnto vs, with all the glorie & lusts therof, if our flesh with all the desires thereof, with the which we so furiously fight against the spirit were once mortified, if (following the exhortation of *S. Paul*) hauing all temporall blessings we would as litle regard them, as if we had them not: if also following his example, we would count al things as dung that our flesh wisheth & desireth: if as he and the rest of the *Apostles*, we would indifferently learn to beare travel & rest, pouertie & plentie: if all our conuersation were in the heauens vntil we be raised vp with *Christ Iesus*, we would not seek or wish after any thing, but that which is heauēly. If *Christ* liuing in vs, & we in him, we be clothed with innocencie & lowly affections, making no account of our fleshly & camall desires, if we haue the bowels of cōpassion, patience & pity, if we earnestly renounce al impietie & foolish affections of this world, if by our baptisme we haue bin truly washed, & died with *Christ Iesus*, if we haue no other delite but in his crosse, & that in reioicing we consider that his vertue hath healed our infirmities, & that tribulatiōs breed paciēce, & patience the means to make vs trie the goodnes of our god, & the great care he hath of vs, & this prooue a most strong pillar to rest vpon, & to sustain the hope we alwaies haue in him, if we be trulie regenerated & gouerned by the spirit of God, who is as it were a fountain of all meeknes & clemencie: if being the disciples & true schollers of *Christ Iesus*, we haue learned this lesson of him, to be mild & humble hearted, if God who is charitie it selfe dwelleth in vs, & we in him: if as his true and naturall sonnes, wee be peace makers; if

wee be as gentle as lambes, and as readie to imitate the dove in simplicitie, as the serpent in subtiltie: if wee vnderstand what it is to aske pardon of our sinnes and offences committed against God, who will not forgive vs vnlesse we forgive them, who have offended vs, out of all question wee would not be halfe so forward as we are.

We are like to a bowle, that is fit to be rouled every way, according as our affections lead vs, whereas in deede we should (as *Aristotle* saith) be like to a foure square bodie, which by reason of his firme and solid foundation, is not lightly turned vp and downe. And who will ever beleeeve that wee can have a sure faith to vanquish the worlde, death, and the devill, with all the powers of hell, if we be so easily stirred to anger, and that a word peradventure mistaken, is sufficient to make vs forget all reason? can we thinke we shall be able to endure so great assaults; and such violent temptations, as oftentimes Christians are assailed with, seeing we will be mooued for so small matters? Who will beleeeve that God dwelleth in vs by his spirite, seeing the properties and effects thereof are (as *S. Paul* saith) to make a man patient, milde, gentle, curteous, lowly, meeke, beleeuing and bearing all things so farre as is possible, to the which there is nothing more contrarie then anger? And to conclude, who will thinke that we have an assured confidence in God, and hope in his promises? seeing they are vnseparably ioyned with patience, and that naturally they arme men against all aduersitie, and fortifieth them not onely against scoffers and mockers; but against all the engins and subtile sleits of the devill and the world.

O Lord, how farre are we from the perfection that thou requirest, being thy children and created after thy image and likeness, we ought to resemble thee in some things; but betweene vs and thee there is so great difference, and we are so degenerated from the state wherein we were created, that we can not be discerned that thou wert our father, for thou art merciful without ende, & thy goodnes endureth for ever to so many as feare thee; as saith the Prophet: & we are cruel, fierce, vnmerciful, & more raging then the wolves in the wildernes. Thy patience is so great that it can not be vanquished by the multitude of our transgressions, & our insolence, that the smallest trifle that is, maketh vs to lose all mildnes.

Thou

Anger is a note of inconstancie, infidelitie, impatience, impietie, and distrust.

A christian meditation and true confession of such faults as most men are culpable of in these daies before God and men, by reason of their impatience.

THE THIRD BOOKE.

Thou art so bountifull, that thou art content to forgiue ten thousand tallents to him that desireth thee but to haue patience, and to beare with him a little: and we are so miserable, that we will rather make a man die in prison, that oweth vs but a hundreth pence, doe he neuer so humbly intreat vs, then abate any thing or giue any respite for paiment. Thou art slow to anger, and easie to be pacified, and thy wrath is soone at end: but we contrariwise are quickly angry, and so hard to be pacified, that no satisfaction will suffice vs. If thy children, friends, or enemies haue offended thee ten thousand times, and will returne vnto thee, thou art readie to receiue them, to embrace them, and to forget all that is past, and that with so great ioy, as thou doest any of them, who haue serued thee faithfully all daies of their liues: but we wil not looke at a man that hath once offended vs, nor meet him any more that hath hurt vs neuer so little, but if we see him a far of in the streete, we turne an other way for feare we should meet with him. Thou desirest not the death of a sinner, but rather that he may repent and liue: but we wish all the mischief that may be to such as haue offended vs. Thou forgettest our faults when wee confesse them, and castest them behinde thy backe that they neuer come forth to appeare before thee: but we so imprint the wrongs and iniuries in our hearts that are offered vs, that we neuer forget them. We need but once aske mercie and forgiuenes at thy hands, and we shall obtaine it: for as the Prophet saith, Those who feeble the burthen of their sinnes, and are worne away by reason of their transgressions, those doest thou behold with the eies of pitie and compassion, and puttest all their wickednesse farre out of thy sight. Behold the great readinesse which thou vset in hearing the requests of all those that are afflicted, and thy mercy towards those who haue offended thee, if they will humble themselues before thee! Thou makest them not to wait long vpon thee: thou art not deafe or asleepe: we doe no sooner knocke, but thou openest; nor so soone seeke thee, but thou art found; nor so soone desire thy helpe, but wee obtaine it: but we (euen the most courteous and pitifull men among vs) shew a sowe countenance two or three yeres to him that offendeth vs, and keepe him in suspence and in doubt of our fauour, till at the length by giftes, entreaties, repentance,

kneelings,

kneelings, and such servile adorations, with great instance and importunitie hee obtaineth of vs a good morowe, or a friendly word, which oftentimes too we speake rather for curtesies sake then for any true affection wee beare him. Thou makest thy sunne to shine, and the raine to fall vpon the ground of the iust and vniust, to make their lands fructifie and bring forth plentie. But we are so perverse & frowarde, that having once conceived evil of a man, we wil not so much as suffer him to light his candle at our fire. And the principall cause of all this, is a fleshly and carnall love most cursed and wicked, which we beare toward our selues. For that which *S. Paul* writeth in the first Epistle to the *Corinthians* is most true, that when as anger, malice, and hatred dwelleth in vs, they are infallible notes and marks, to prove vs carnall and fleshlie minded.

There is also a third cause of anger, which is a curious obseruation of every thing, and a desire to knowe whatsoever either our wives, children, or servants doe: whereby it cometh to passe, that we knowing or suspecting any small trifles, such as either might be concealed from vs, or dissembled by them without any great harme, we both vex our selues and others very often and sundrie times about them. Now that which the Emperour *Fredericke* was wont to say, and after him *Lewes* the xj. is very avaiable against this mischief, and must be remembered. And that is, that he that knoweth not how to dissemble, knoweth not howe to live. For this is not expedient for Kings onely, but for all that are in authoritie, and have any charge whatsoever. For if a master of a familie will rule his children and servants well, and bee both beloved and feared of them, hee must both shut his eyes and stoppe his eares, so that he neither heare nor see many youthfull parts which they play. But some man will say; If you will have fathers so careless, and masters to give their servants so great libertie to servants, many great inconveniencies will ensue thereof. Which thing I would easilie graunt, if they should winke at matters of importance, for then dissimulation were very dangerous: as if they should live disorderly and dissolutely, polluting their bodies, and corrupting their manners; then parents cannot be too carefull, or masters too watchfull. But there are many other things vvhich may be concealed

3
*Curiositie &
superstition,
the thirde
cause of an-
ger.*

*A remedie
against this
mischief.*

*What faults
may in no
wise be dis-
sembled.*

THE THIRD BOOKE.

well ynough. But let it be graunted that it is a fault to dissemble them, yet it will neuer prejudice vs so much, as the griefes, sorrowes, and vexations which will proceede of this narrowe sifting of thinges will disquiet and torment vs. For sometimes small trifles doe offend vs more then great matters, as in reading of a small print we rather hurt our sight, then in beholding the great and Capitall: letters the reason is, for that wee vewe the one more neere and more earnestly then the other. There are some thinges which a man must looke vnto him selfe, some thinges he may commit to his wife, and other thinges to his children and seruaunts; as did *Moses*, who committed the deciding of small matters to such as he had chosen out among the people for that purpose, by the counsell and advice of his father in Lawe *Iethro*, reseruing matters of greatest consequence for him selfe, which thing brought no small rest and quiet to his minde.

The 4. cause
of anger, is a
light beliefe
of every tale
that is
brought vs.
Psalm. 120.

There is another thing also that maketh vs very Chollericke and frowarde; and that is, that wee are readie to heare and beleeeve every reporte that is brought vs. For it is impossible (as the Emperour *Traian* was wont to say) but that hee which hath long eares should also haue bloody handes, for that (as *David* saith) slaunderous and deceitfull tongues are as the sharpe arrowes of a mightie man, and as the coales of Iuniper, giving vs thereby to vnderstand what sorowe and vexation they bring vnto as many as are content to heare them. And therefore if we will live peaceably, we must in any wise avoyde all slaunders and backbiters, limitating herein the example of this good King, who writing of this matter, sheweth what order and gouernement hee vsed in his house, saying. He that priuily slaundereth his neighbour, will I destroy: him that hath a proude looke and high heart, I can not suffer. And a little after in the same Psalm, There shall no deceitful person dwell within my house, he that telleth lyés shall not remaine in my sight. For there was never yet any Prince, but if he would giue care vnto lyers, he was straight a Tyrant, being induced to injurie the wisest and gravest Counsellours about him, by méanes of their flatterie and deceitfull practises, whereof we haue sufficient testimonie in the examples of *Dyonisius*, *Tiberius*, *Caligula*,

Psalm. 101.

la, Nero, Domitian, Commodus and many others, whose monstrous cruelties are most memorable.

There is also another reason that maketh vs very prone to choller, and that is, that wee consider not howe subiect men are to sliding, aswell thorowe the corruption of their natures, as also by reason of many lewde and badde examples which wee see: and likewise for that Sathan is yerie painefull and laborious to drawe men thereto: all which wee shoulde remember, when as they commit any fault where, by wee are vexed and disquieted. And wee ought to doe herein as the Philosopher *Panetius*, vsing the example of *Anaxagoras*, who vnderstanding of the sudden death of his sonne, answered him who brought the newes without any great vnquietnesse, that even from his beginning hee alwayes thought he shoulde dye. In like manner, wee seeing our wives, children, friends, or seruantes faile in their duties, wee shoulde forthwith consider, (to the ende the better to repress this our Chollericke humour) that they are frayle by nature, weake, vnwise, and without vnderstanding, and that there is nothing perfect but G O D. alone.

Moreover it were expedient that their faultes should instruct vs; and cause vs to remember and consider our whole liues, as did *Plato*, who seeing a man dissolutely and lewdly disposed, would forthwith examine him selfe whether he were culpable in the like or not. For we shall see, if wee examine our selves well, that we are faultie in as great or greater matters, as he with whome we are angrie. And thus we shall moderate and temper our passionate mindes somewhat the better, and it will make vs much more friendly and familiar with them, with whome we live, and nothing so rough and churlish as are those men, who never respect the infirmities of their neighbours, when as we see any of our friends or neighbours fallen into any malladie or disease, though the disease wherein they are, happeneth thorowe their owne folly, and by meanes of some disorder they have vsed, yet we are moved with compassion and pitie towards them: what shall we then doe, when as through the occasion of their faultes and transgressions wee are mooued to consider and beholde that great and horrible corruption of our owne

nature,

K 2

nature,

5
The 5. cause
of choller is
that we re-
gard not the
infirmities of
our weake
brethren, for
that we will
not beare
with them,
and the
sleights and
cunning of
Sathan.
Plutarch in
his treatise of
anger.

The first re-
medy against
this mischief.
The 2. reme-
die.

Plutarch in
his treatise of
anger.

THE THIRD BOOKE.

nature, which having begunne in our first parents, have since that time spread it selfe as a most filthie and contagious botch, over all their posteritie, and which even like a running scabbe hath perced into the marow and sinewes of our soules, and that in such sort, that wee are become lame and vnable to doe any good thing whatsoever?

³
The latter
part of the
discourse,
wherein the
Author
sheweth some
particular
remedies a-
gainst choler,
whereof the
first is, that it
is good to stop
it in the be-
ginning, and
not to suffer
it till it be
begun.
An example
of Socrates.
Plutarch in
his treatise of
anger.

Another ex-
ample of
Plato.
Plutarch in
his discourse,
why God
deferreth
the punish-
ment of the
malefactors.

It is good also (the better to repress our anger) that we deale with it, as we vse to deale with fire, which with great and earnest endeavour we seeke to quench, when as it first beginneth to kin-
dle, not expecting till it hath taken the beames and rafters of the house, or any other solide matter whereby it may be streng-
thened, for then it is too late to prevent it. In like manner wee must not stay till wee burne and flame with anger, but as soone as ever wee feele our selves disposed therevnto, and that the pulse of our hearts begins to beate more quicke then is conve-
nient, for a right and wholesome temperature. Whensoever *Socrates* in talking with his friends, perceived him selfe mooved with this passionate affection overmuch, forthwith (as though he would strive against the streame) he forced and endeavoured himselfe to shewe a smiling countenance in his talke, and gene-
rally a singular mildenes in all his actions: and if it happened at any time, that he were much mooved, he would drawe a bucket of water and set it by the welles side a good while without drinking of it, & by this means bridled his desires, & acquainted them by this manner of dealing (even as a good father doth his children) patiently to endure, when as these thinges are denied them that they require. In like manner when as we perceive that this chollericke humour within, and many occasions with-
out, doe prick and spurre vs forward to anger, we must then, as it were, muster all our forces together, the better to defende our selves, and couragiously resist the violence that is offered vs. *Plato* having taken his man in a great fault, was of a sodain ex-
ceedingly mooved, and having gotten a cudgell as though hee woulde have beaten him; notwithstanding desisted, and vsed no further punishment. One of his friendes standing by and seeing this thing, demaunded of him, why hee had gotten such a cudgell? to whome hee answered that hee had provided it to correct and chastise his owne anger, which

which seemed to rebell against him, and would no longer be ruled by reason. In like manner should we doe, when as we are troubled with this passion, and get either a knife or a sword to cut the throate of it, when it beginneth and is as it were in his infancie: for we may easily at the first oppose our selves against it, as against a tyrant, and not permit it to haue rule over vs, but if we suffer it to increase and to fortifie it selfe, it will by litle and litle over-rule vs, and at length become invincible.

Augustus Caesar having made a lawe against adulterie, vnderstoode that after the publication thereof, a certaine gentleman of Rome was over familiar with his daughter *Iulia*, which he tooke very grievously (as it is likely that a father and such an Emperour as he was, would doe) who for the hatred he bare vnto that sinne, had very lately made a sharpe and rigorous lawe against it: and therefore on a day he meeting this gentleman by chaunce, stroke him with his dagger vntill he cryed out, that there was a lawe made whereby he ought to bee punished: wherewith the Emperour was so ashamed and so mooved with him selfe, that he was so farre transported with Choller, that hee would neither eate nor drinke all the day after. If we would thus correct anger, and as soone as we perceiue it withdraw our selves from all company, as those doe who haue the falling sicknesse, to the ende that others should not see them fall groveling and lye soming at the mouth, shewing a most strange and gastsfull countenance, we should not often doe thus, but we should easily tame this furious passion, and at length attaine such a moderation and constancie of minde, that it could not be altered with any occasion whatsoever. The *Thebians* thought at the first that the *Lacedemonians* were invincible, & therfore durst not meddle with them, but after that they had overcome them once or twice, then they thought they were able to conquere them: & to speak truly, it was very easy for them ever after to overcome them, and that in set battels. Inlike manner if wee once take heart, and thinke that we are able (beeing well armed with reason) to meete anger in the fildes, and overcome it, we shall not neede to encounter this enemy twise, for he will not be so hardie as appeare the second time, or if he doe, it will be to his viter overthrow and confusion.

The second remedie is, to quench anger as soone as it is begunne. Plutarch in his Apotheg.

THE THIRD BOOKE.

*An obie-
ction.*

But some there are who hold a contrary opinion, and thinke it better and more manlike, to vomite out (as it were) and discharge our angrie stomackes. And some also there are who vaunt them selves, and thinke they are worthie great commendation, for that they will not keepe any of that filthie and stinking water in the rivers of their heartes, and in so doing (say they) wee shewe a generous and noble nature. But let mee aske them this question. Will they, after they bee once well chafed, and that thorowe injurious and outragious wordes they have yngorged them selves, and (as it were) spirte out all their poison, will they, I say, then be quiet and peaceable all the rest of their lives? it is cleane contrarie: for they doe nothing but as it were bring oile to increase the flaine, and fite matter to augment the fire, which is increased with light trifles, drie and withered stufie, such as choller is.

An answer.

And therefore as wee see that colde and heaue matter throwen vpon the fire doeth quickelie flake it and put it out: so likewise there is nothing that doeth sooner abate and assuage an angrie and furious man, then to bee as colde as hee is hote, as heaue as he is light, as silent as he is busie-tongued. The Physicians of the bodie prescribe bitter and sharpe medicines to purge a chollericke humour, but there must be another kinde of purgation for the diseases of the minde. For their choller which is bitter and hastie, is healed by a pleasant and patient receipt; and pleasure which is sweete, is healed by sharpe and sowre afflictions. Let vs conclude then against the common opinion, that it is much better not to bee so chollericke and hastie, and that this deadly poyson of anger profiteth vs nothing, which soorthwith wee vomite out with great perill and daunger. For it is not like vnto sorrowe, which is somewhat mitigated by weeping and wayling, but rather it is augmented and encreased, if by opprobrious and reprochetfull speeches, threatnings, inuectives, revenges, and such like meanes wee seeke to manifest it. It becometh vnto vs at the first, that if wee haue once vttered our anger, our mindes are satisfied: so doeth the covetous man thinke, that if he once obaine that hee desireth, hee will then rest contented. But as the desire of the one is nothing asswaged by the

*The diseases
of the minde
are otherwise
healed then
those of the
bodie.*

possession

possession and increase of riches which hee desireth, but rather augmented more then it was before: so likewise the poysoned stomacke of the other is nothing eased by outrageous and furious speeches, but rather they become more frowarde and perverse. For that rotten humour, that is to say, the passion which ingendreth these diseases, remaineth alwayes in the secrete corners of the heart, though the vehemencie thereof bee somewhat asswaged, so that the olde disease is easelie renewed, as wee see it often happen in tertian or quarterne agues.

Besides the remedies above mentioned, there is another excellent preservative against this frowarde inclination, and that is Patience. For the cause why wee are so loone angrie, is, that wee are verie impatient, and the skinne of our mindes is so tender and thinne, that every little jerke with a twigge, that is to say, every trifling worde that displealeth vs, will fetch blood. But if we were as wee shoulde bee, we would bee like the syne golde, and suffer our selves to bee fixe or seven times tryed in the furnace, and yet the heate of the fire shoulde never chaunge our nature, no nor yet our colour, and wee would resemble good corne, first to bee thrashed with the flayle, and then winnowed in the winde, and yet bee neither broken with the one, nor carryed away with the other.

We would endure both winter and summer like vnto trees planted by running brookes, whome the first hurteth not by his frostes & colde, nor the second by his heate and drought, & as sheepe that be shorne every yeere, and in the ende be ledde to the slaughter, and suffer our throates to bee cut without saying one worde: wee would bee like incense, and permit our selves to be throwen into the fire, the more evidently to manifest the faith which God hath given vs: and to bee ground as the mustarde seede, the better to shewe our goodnesse, and suffer the plowers to plowe vpon our backs, and to make long furrowes, as the Prophet David speaketh. Wee would be like vnto a shippe that is well made and sufficiently trimmed, neither the mightie windes, raging waves, or stormie tempestes should make vs leake, and like vnto the Palme tree, which though it bee mightily loaden, never bendeth.

³
Patience a
most excellent
remedie
against anger

Apt and fitt
similitudes
to this purpose.

Psal. 129.

THE THIRD BOOKE.

And to conclude, we would endure (following the example of the auncient writers) to have our skins beaten, and stretched as drummes, without breaking: and as our Saviour *Christ Iesus*, to be whipped, mocked, and crowned with thornes, yea and crucified too, and yet pray for our enemies who have done vs all these harmes. If we were once armed with this corslet of prooffe, (I meane patience) not onely words & iniuries, which are but as the points of litle thornes, should not pearce vs: but also the sharp arrows of *Sathā*, his lances & pikes should never be able to touch vs to the quick. What is the cause that we are so prone to anger? is it not because we are disarmed & spoiled, as it were, of this excellent anchor of patience? which notwithstanding is most fit and seemely for all Christians. For what faith, hope, or charitie can we have without it? how shall we otherwise endure temptations, and be able to mortifie the lusts of the flesh? What coherence shall wee have with *Christ Iesus* and the rest of his Saints? what markes and badges of a Christian? what testimonie of the Gospell? how shall we be knowne to be members of *Iesus Christ* and children of his Church, or that his word hath beene received by vs, and laid vp in our hearts, there to take such deepe roote, that it neede neither feare the Sunne by day, nor the Moone by night, as *David* speaketh? How shall we (if we be so impatient) be knowne to be regenerated creatures, or that wee will renounce our selves to follow *Christ Iesus*, and to take vp his crosse vpon our shoulders, and, as it were, to bee tied to it so long as it pleaseth him to suffer it for the confession of the trueth and the glorie of his holy name? who will thinke that we have beene conversant in the reading and meditation of the holy Scriptures, if we be not patient? seeing that the end why they were given vnto vs and revealed by the holy Ghost, and gathered so diligently by the Prophets and Apostles is to instruct vs, and to set before our eyes the example of vertuous men in former ages, at such time as God tried them with great temptations which he sent them, and by so many faire promises which he hath made, to take vs into his protection, and to assist vs whensoever wee call vpon his holy name, to strengthen vs, to comfort vs, and to accustome vs to endure all things.

It is reported, that after *Dionysius* the tyrant had lost his kingdome, and had withdrawen himselfe to *Corinth*, where he liued in base and seruile maner, *Diogenes* meeting him on a time, and according to his old scoffing maner, demanded what profit he had now gotten by all his philosophie he had learned of *Plato*? Thinkest thou (saith *Dionysius*) that it hath not done me great pleasure, in that it hath taught me patiently to indure this sodaine change, of a great and mightie king, to become a poore and simple schoolemaster? and surely this was a wise and prudent answer. *Eliau* also reporteth, that one of *Zenos* schollers hauing bene long at schoole, and at length returning home to his friends, his father disliking him for that he had not so profited as he desired, and reproouing him both for the losse of his mony, and his owne time: and not contented with wordes, at last fell to blowes, euer demanding him what he had learned, at length after the young man had bene well beaten, and had endured all the reprochfull and bitter words of his father, answered, that he might well see he had learned somewhat, and that he had not altogether lost his time, in that he had learned patiently to endure so many blowes. Now shall not we be ashamed and hang downe our heads to see these poore infidels, hauing bene trained vp only in the schoole of Philosophie, so meeke and patient, and our selues with all our diuinitie and Christianitie, so froward and chollericke?

A confirmation of those things which go before, by examples of such men as haue onely beene brought vp in philosophy. Plutarch in the life of Tymon. In the 9. book of his historie.

Besides the meanes remembred, there is also an other remedie, and that is hartely to beseech the Lord to aid vs with his holy spirit, and to change our hard and stony hearts, into soft and fleshie hearts: for without his assistance we can doe nothing of all that hath bene before spoken, for that he is not only the author of our faith, but also of our charitie, patience, and of all other vertues whatsoever. It is not sufficient to make fruitfull fields, to sow good seed, but it is also requisite, that the soile be hearty, and the husbandman expert and cunning in his manuring of them. In like maner it is not sufficient that we be perswaded by reasons drawn out of Gods word and other places, to a mildnesse and meekenesse of spirit: but it must also be imprinted and written in our hearts, which cannot be vnlesse the hardnesse thereof be taken away. And there is nothing that can

⁴
The fourth remedie against anger is, to recommend our selves humbly and earnestly vnto God.

effect

effect this but the working of the holy Ghost, who knoweth best how to husbände vs, and to change and alter vs. Wherefore to ende this discourse, we will referre the reader vnto him, to the ende that by humble and earnest praier, he may attaine that at the handes of the Almighty, which hath beene before delivered.

THE



THE FORTH

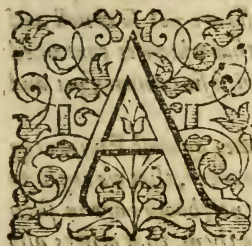
67

booke of the contentation and tran-

quillitie of the minde.

AGAINST ENVIE.

The Contents of the whole Booke.



Nachatis a Scythian borne, though other-
wise a very wise and prudent man, beeing on
a time demanded what the reason was, why
so many men are alwaies male-contented, an-
swered very filly that the cause was this:
they often vexed and disquiet them selves
with supposed iniuries, and envie the prosper-
tie of their neighbours. This excellent

Philosopher wisely declared, that choler is the tormentour of our
lives, and alwaies accompanied with envie: and that in such sort, as
the one cannot well bee without the fellowship of the other. And as in
eschewing euill, wee followe that which is good: and contrariwise in
running after vice, we flee from vertue: so likewise in estranging our
selves from pitie and clemencie, we by and by take hand with anger,
which is alwaies attended on by spite and envie: and that which one
doth with the hand, the other doth with the heart, as appeareth by in-
finite examples out of sundrie histories. Which beeing considered by
the Authour of this discourse, he doth very aptly in the next place,
shewe the coherence and difference of these two perturbations of the
minde, and evidently sheweth wherein this passion exceedeth all the
rest going before: this being done, he painteth it out in his colours;
first in generall, in that envious men are enemies both to God and
man, as appeareth in the examples of Cain, Saul, Iosephs brethren,
and others of the Iewes. In particular he describeth the hypocrisie,
malice, filthines and beastlines, into which an envious man plungeth
himselfe: against which he opposeth the examples of many men, who
have beene void of all envie, and among other, the example of our
Saviour Christ, with a brieife declaration of the profit and commodi-
tie, which redoundeth of this consideration: then hee enlargeth it
with the examples of Alexander the great, and of Alexander
Severus: afterwardes (as some painters vse to cover and
shadow

shadow their pictures, the better to make them appeare with lively colours) he setteth downe the examples of some malicious and envious Princes, and among other, Commodus the Romane Emperour: and continuing his discourse, he deciphereth the horriblenes of this passion in that, that he which is poisoned with this humour hateth evē those of his owne kinde: and that which is worse, he grieveth at the prosperitie of thē, whom for their vertues he ought the more to reverence, which is notably proved: as also that the bruit beasts are not so cruell and savage as is the envious man. And this is that which is contained in the first part, beeing plentifully enriched with fit comparisons and grave sentences.

In the second, he setteth downe two remedies against Envie: the first is, the contemplation of this life: in the other, that we ought to understand, that the graces & blessings of our neighbours are in such sort, by the blessing of God made proper vnto them, that others also reape singular commoditie by them: consequently he comforteth those who are spighted and envied, and draweth them into two singular considerations, which may breede in them a marvelous contentment: and in the ende by a most fitte comparison, taken from a lawe sometime in force among the Athenians, he sheweth what an excellent counterpoyson and preservative God draweth out of this venomous humour, for the preservation of such as feare him and live under his obedience.

THE

THE FOURTH BOOKE.

Against Envie.

THE fourth passion and vexation of the minde, whereof wee have purposed to speake, is *Envie*: which we will briefly and summarily handle, for that it is a kinde of angrie and froward humour, and therefore hath a great affinity and coherence with the passion going before, as generally there is among all vices; which (as *Plutarch* saith) are like vnto a great number of hookes so tied and hampered together, that it is impossible to part them. Whereby it commeth to passe, that such as are prodigal, are also covetous; such as are rash & headie, are likewise fearefull and cowardly, and that, when they should be valiant and hardie. Notwithstanding though *anger* and *envie* doe agree in many points, yet doe they also differ in many other things; and the one is farre worse then the other. For he that is angrie may have some colour and shew, and some iust occasion to moove him thereto: as when we see God dishonoured, his word despised, *Christ Iesus* blasphemed and persecuted, charitie neglected, Innocents oppressed, youth lewdly instructed, all estates corrupted, all Discipline and good order suppressed and abolished, ignorance exalted, knowledge discountenanced, flatterers, covetous, and ambitious men honoured, and the vertuous and well disposed disgraced, and (as fooles and idiots) sent home and discharged of their offices, lawes subiect to force and violence, & reason wholly captivated by affection, the fire in Gods house, the woolfes in his fold, the bore in his vineyard, his spouse in the stewes, and they who ought to looke to these things, either so dumme that they cannot, or so carelesse that they wil not looke for the redresse of such inconveniences. When as we see every thing thus confounded and disordered, and that vice hath

exalted

*In his re-
sise of envie.*

*Wherein an-
ger and envie
differeth,
as is shewd
of anger
iust occasions
of anger.*

THE FOVRTH BOOKE.

exalted her selfe in such triumphant manner, placing her selfe, as it were, in a throne of maiestie, and with great pride treadeth vertue vnder her feete, tugging and haling her by the haire as a poore captive slave: shall wee not then have iust cause to be angry, and (as the Poet saith) to be madde with reason?

But it is not so with *envie*, for that can not pretend any couenable shewe, but if we be envious, it is at the happie and prosperous estate of an other, for which we should rather reioice and praise God. And this is the reason that *Bion* the Philosopher, meeting on a time with an envious man, demaunded of him, whether hee was vexed and tormented with the prosperitie or aduersitie of his neighbour: giving vs thereby to vnderstande, that the nature of this cursed and diabolicall passion is, to repine at the happie successe of an other, and to sorrowe at his ioyes, and (as the Poet saith) to pine away, when we see our neighbors children prosper, his beastes fatte, and his fieldes fruitefull and loaden with plentie of corne. VVhereby wee may easilie perceiue, howe much more detestable it is, then the other passions, which may pretende some shew, though not altogether to excuse them, yet in some sort to cloake and colour them.

Covetousnes alledgeth the hardnes and miserie of povertie, the multitude of children, the small charitie and reliefe among men, the diseases and afflictions which ordinarily happen among them, without the hope and expectation to be succoured by any other friend then by money.

Ambition pleades that men are in no account at this day, if they be not in honour and credit, as also being able to pleasure and profit our friends, we purchase vnto our selves love & good liking of them, or in hurting our enemies, we make our selves redoubted of them, by overthrowing their practises and endomaging them selves.

Choler sheweth the greatnes and indignitie of iniurie, the ingratitude and infidelitie of him that offered it, the suspicion, dishonour, and disgrace that may ensue by dissembling it, the example of iustice, and the severitie which is requisite to repress injuries, and to bridle the outrageous offendours.

Pleasure alledgeth his sweetnes, and that wee must passe our youth merilie, as also the season of the yeere, the time, the opportunitie

of some man
The pretense
of the passions
to son of the minde.
etc.

of Ambition
and of

of Choler and

of Pleasure
etc.

tunitie and the companie, which draweth vs on to recreate our selves, and that it is a very civill and gentlemanlike thing; to spende lustily at great meetings: and contrariwise that it is a clownish and mechanicall manner to be niggardly, and never to come in companie.

Feare and cravinlineffe sheweth what daunger there is in hastie and rash proceeding, and that it is farre better to goe on slowly, thereby, as it were, to ripen our busines, then by thinking to make hast, and by taking of it to soone, to make it naught, and shrinke afterwards.

And to be short, as our flesh is very subtile and ingenious in that which appertaineth vnto it, so we have no passions but wee have some sophisticall and slender reasons to maintaine and iustifie them in some sort, except it be *envie*, which beeing accused, hath nothing to say for it selfe. And wee see that many men that are fearefull, given to pleasure, covetous, or ambitious, will confesse so much; but hee that is envious dare not discover him selfe, for that this passion is so loathsome and vsfaverie, that it offendeth who so ever smelleth it.

And there is great reason, why it should be so: for all the other proceede of the corruption and disease of our nature; but this proceedeth of a malicious and perverse disposition of our wills. The others are oftentimes so greatly tempted, that though they yeelde, yet they deserve some pitie and commiseration. But this *envie* is not tempted, but with the blessings and benefits of God. For as *Christ Iesus* speaketh in the parable, the eye of the envious is evill, because God is good: and therefore he deserveth greater condemnation, then he that is impatient, when he is in affliction, for that oftentimes he is scourged by the heavie hand of God, and that in very rigorous manner, in such sort that it is hard, nay impossible by reason of the vehemencie, or rather furie and rage of his afflictions, to keepe his heart and bridle his tongue, that the one doe not conceive, and the other pronounce great blasphemies.

But what can an envious man alledge for him selfe but this, that God is to good, to mercifull, to liberall and to bountifull towards his creatures, in giving to one so great strength, to an other

farre & more

Every vice hath some excuse save envy, which should make them the more ashamed which are infected with it.

A comparison betweene envie and the other vices.

Math. 20. 15

The cursed Envy and horrible object of the envious.

THE FOVRTH BOOKE.

—ther such riches, an other such health, to an other such friends, to
 —an other such knowledge, to another such honour, to an other
 —such favour and credit, and generally to all sufficient to be con-
 —contented therewith? for he respecteth nothing else to torment him
 —selfe withall: as also on the contrarie when he reioyceth, it is for
 some lamentable and heauie matter, as when he seeth discorde
 among friends, ieaiousie between man and wife, his neighbours
 house on fire, his children licentiously giuen, his seruants steale
 and runne away, his time lost, his goods wasted in such sort that
 al is spent, & he brought to beggars state: in these & the like mi-
 series, the envious man reioyceth: he never laugheth hartely but
 when he seeth others weepe, nor ever weepeth but when he see-
 eth others laugh: he is healed by the diseases of his neighbours,
 and raised vp by the death and destruction of other men.

Intle

*His compari-
 sons for this
 purpose.*

As we see among beasts some feede vpon venim, and others
 vpon carrion; so doth the envious man taste himselfe in the losse,
 povertie, miserie, death, and destruction of his brother. *S. Basil* in
 one of his Homelies, doeth very fitly compare them vnto flies;
 for as they leave the sound parts of the body, and light vpon the
 corrupted & putrified parts thereof; and take such delight in the
 matter & filth, that it is hard to keepe them from it: so likewise an
 envious man taketh no pleasure in all the other parts of a mans
 life, but onely in that which is diseased and corrupted.

*The envious
 man is enemy
 to God and
 man.*

They are like vnto *Timon of Athens*, enemies to men, and
 vnto whatsoever appertaineth vnto their owne prosperous e-
 state, and also haters of God and of his glorie. For whatsoever
 he hath made in this world to manifest his goodnes, and by this
 meanes to allure and drawe his creatures to honour him, is most
 odious and displeasing in their sight. Wherein they shew them-
 selves to be the children of the devill, and make manifest that
 they are his heires and successours, in the hatred which he hath
 born from the beginning; as well to the honor of God, as to the
 health, wealth, and prosperitie of men, which are the very notes
 and tokens whereby they are knowne that are of his race and
 familie. And who can sufficiently expresse howe farre they are
 from all charitable affection, in that nothing grieveth them so
 much as to see God honoured, and men profited, as to see God
 raine downe the *Manna* of his heavenly benedictions, and men

to gather it vp and enioy it.

And to the ende, that this may the more liuely appeare, let vs consider a little what was the cause of the hatred that *Cain* bare towards his brother *Abel*. God (sayeth *Moses*, was pleased with *Abels* offering: which his brother perceiuing, was by and by pale, sorrowfull, and sadde: as if by his countenance, hee would discouer his mallice and hatred, which hee had inwardly conceiued in his heart, which was so great, that hee coulde not bee satisfied, but with his brothers life, as hee had euen from the beginning resolued with him selfe. Beholde what occasion this poore innocent man had giuen vnto the other to doe him so great harme? whereof was hee culpable? surely of nothing, but onely this; that God loued and fauoured him; and to declare vnto all men the fauour hee bare vnto him, hee had accepted of his prayers and sacrifices. What was the reason that the hie Priestes, Scribes, and Pharises bare such deadly hatred vnto Christ Iesus, which they shewed during his life, by opprobrious wordes, iniurious deedes, and many outrageous dealings: continuing them so fiercely, and that after his death, that they endeauoured by all meanes to extinguish the memory of his name, and to banish such as shoulde but mention it, or that woulde in any manner or sort whatsoeuer fauour and defend his honour? What had hee done that did so offend them, or might iustly prouoke them to such anger? Hee made their blinde to see, their deafe to heare, their lame to goe, hee healed such as were sicke of the palse among them, hee cured such as were possessed with wicked spirits, hee raised vp their dead, he found out that which was lost, that which was weake hee comforted; hee healed the broken, hee instructed the ignorant, and called sinners to repentance, to the ende that they, acknowledging their faultes, might obtaine pardon: hee comforted the afflicted, and in a worde, hee was the hauen and refuge of all such as were tossed with the waues of miserie, and as it were, the store-house of all the graces, fauours, and blessings of God, which are exposed indifferently vnto all men. Beholde

Proofes of Gods
that which
hath bene
spoken by
examples.
1. Cain.
Genes. 4. 5.

2. Of the
Scribes and
Pharises.
*Enter to
Christ*

*used against
us for tribe
and fauours
not with
ing few
Enter*

THE FOUVRTH BOOKE.

nowe the faultes hee committed, and the causes whereby they were so eagerly bent against him. Wherein we may euidently see, that there is nothing that more offendeth the enuious, then to be good, and that the greatest fault among them is to be vertuous, to be in fauour with God, and to haue a good opinion among men. Whereupon *Themistocles* was wont to say, that the reason why no man enuied him, was, for that he had done nothing worthy commendation. *Dio- genes* in like manner, hearing one complaine that hee was hated and spited of others, counselled him, that (to reuenge himselfe) he should still continue to be vertuous, as the best meanes one can haue to punish such enemies, whome hee tormenteth, and, as it were, racketh more by his good conuersation, then by all other iniuries whatsoeuer he can offer them.

It is a very straunge thing to consider the hatred and malice that the enuious man beareth to vertue, and how hee is griued when hee seeth it shine, as it were, in his neighbours. For albeith that it be profitable and commodious for himselfe, and that he reape great suite thereby: notwithstanding hee is not contented therewith, but had rather lose the profit he enioyeth by this meanes, then to see the other enioy the praises and commendations which he deserueth. Which we may see by the Pharisees, who continually spake maliciously of the doctrine and miracles of our Sauour Christ Iesus, not for that they were hurtfull or vnprofitable to them, but onely to deprive him of the good opinion that the people had of him, by reason of his workes, and to defraud him of the honour that was due vnto him.

Who reaped all the commoditie and profit of the wisdome and prudent gouernment of *David*, of his valiantnesse, diligence, and dexterity, of his victories, and generally of all the happie successe and prosperous euent in all his enterprises? was it not *Saul*? and yet for all that, he was so displeased herewith, that he had rather be ouercome himselfe, then vanquish others by his meanes: and that in such sort, that he was not so much griued with the damage and hurt that *Goliath* and his other enemies had done in his countrey, nor with the reprochfull wordes they vsed towards him selfe: as hee was tormen-

ted

3. In the ex-
ample of
Saul.
Saul
Saul

red when he saw the daughters of *Israel* sing songs in his praise seeing him returne with *Goliaths* head vpon his speare. What an exceeding commodity and profite was it for *Jacob*, his children, and whole family, that God had purposed to aduance *Ioseph* to such honour and dignitie? for otherwise they had beene in danger (as in processe of time it evidently appeared) miserably to haue died with hunger and famine. Notwithstanding they setting behinde them all the pleasure and commodity which they might participate of, by their brothers aduancement, desired rather, (through an enuious and malicious stomacke) to see their brother die, yea, and themselves to kill him, and thereby endaunger them selves, their children, and their good father, then that (through the goodnesse and bountie of God) he should attaine vnto so high preferment.

4. Of *Iosephs* brethren.

By this, one may perceiue, that the enuious man is no lesse grieued at the sight of vertuous and well disposed men, then is the Panther when he seeth the face of a man, which (as *Saint Basil* saith) is so displeasing in his sight, that hee no sooner seeth the picture thereof, but incontinently he rageth and indeuoureth by all means to spoile and teare it. It is true, that the enuious man doth neuer in such sort discouer himselfe. But indeauouring to obscure the honour of other men, hee vseth some pretext and colour, and by all meanes seeketh to hide his malicious stomacke: as appeareth by the *Jewes*, who to cloake the spite and mallice they bare vnto *Christ Iesus*, conuenting him before the iudge, sometime accused him that he was a blasfemer, sometime that he was a seditious fellowe, and a moouer of tumults among the people, and such like accusations, by this meanes the better to hide their owne cankered stomacke, to make him odious among the common sort, and to prouoke the magistrate against him. Notwithstanding though that the hatred and rancour, which the enuious bare toward the vertuous, bee so coloured and disfigured, if it were greater then the enmitie which is betweene Eagles and Dragons, or that betweene the Croyes and the Owles, the Cocke and the Lyon, the Boare and the Elephant, betweene

The nature of the enuious and their hypocrisie.

of the Jewes

Envie consi-
nueth al-
waies.

Emble of the
burn
and enuie
man

Fit compari-
sons to proue
that envie
consumeth
it selfe.

whome (it is reported) there is such discord and hatred, that euen when they are dead their bloods will in no wise be mingled together: so likewise enuie and vertue can in no wise agree. Hee that will be in fauour with the enuious man must needs bee vicious. For so long as God is good, (which is and shalbe for euer and euer) and that through his great and exceeding mercie, he shall bestow many and great graces among his children, to enrich and beautifie them: and as long also as there shall be any in this world, who desire to liue vertuoulsly and honestly, this passion will alwayes remaine in the deuill, and in the heart of all such, as are in flauish estate and condition vnder him, gnawing them continually, and feeding vpon them as an impostume or filthy vlcere. By reason whereof the auncient Philosophers haue likened vertue to the sunne. For as the heate thereof softeneth waxe, and hardeneth the myre: so likewise vertue reioyceth and comforteth the good, and grieneth the wicked, consuming and wasting them by little and little, and so at length pineth them away with sorrowe and grieffe, in seeing good men flourish in wealth and prosperitie.

It is like vnto the moth in the garment, the worme in the tree, the rust on the iron, which first consume those things that haue ingendred it. And this is the reason, why that *Agis*, vnderstanding that in *Sparta* there were many great and enuious personages, answered, that hee was forie to see them so vnhappie, as that they could not rest contented with their own sorrowes and afflictions, but the more to vexe and torment themselves, they must be griued at the prosperous and fortunate estate of other men.

Enuiousmen (as the olde saying is) are not onely like vnto vipers, in that they be alwaies full of poyson, but also for that neither the one nor the other can bring forth their young ones without killing them selues: and they differ in nothing but in this, that when as the young vipers are hatched, the old presently die, whereas malicious men consume by little and litle, as men pyned in prison, or wasted with a long sickness.

Seeing

*Memorise to see
Examples of*

*many excel-
lent mē, who
haue bene
void of all
envie.*

Nom. II. 2

1. Moses.

2. Of Iohn
Baptist.

Matt. 3. 11.
Mark. 1. 7.
Luk. 3. 16.
Ioh. 1. 16.

3. the Apo-
stles.

Seeing then, that this is so dangerous and pernicious a vice, wee ought most carefullie to take heede of it, and to abandon it, by all possible meanes: imitating herein the examples of magnanimious and heroicall mindes, who haue by all meanes honoured and countenanced vertue and honestie in whomsoever they found it. When as *Eldad* and *Medad* began to prophesie in the host of *Israel*, a certaine young man beeing jealous of his masters credite, and fearing that his name should be greatlie obscured, came and tolde *Moses*: and *Ioshua* counselled *Moses* to put them to silence: but in stead of following *Ioshuas* counsell, hee praised and magnified God, and brake forth into these speeches, *O that all the people did so*: giuing thereby to vnderstand, that wee can not conceiue in our mindes, much lesse expresse in wordes, howe happie that lande should bee, whose inhabitants are replenished with the knowledge of God, and studie continuallie to set forth his praises. When as the disciples of *Iohn Baptist* vnderstoode that Christ also baptized, beeing moued with a like affection, came vnto their master, and tolde him of it, and further, that many went after him to heare his doctrine, was hee angrie or malicious against him for it? no: but thereupon tooke an occasion to giue him those ample and great testimonies which are written in the *Evangelistes*, that he was the lambe of God, which shoulde take away the sinnes of the worlde, that hee was the spouse, that hee shoulde baptize with fire, and with the *holy Ghost*: that hee was not worthie to vnloose the latchet of his shoe, that him selfe must decrease, but hee must increase, to the ende, that by this meanes his Disciples might vnderstand his authoritie, and learne wholly to depende vpon him. Were the Apostles envious, when they vnderstoode that *Paul* was called vnto the same dignity that they were? Was there any contention among them when they met, for their place, for the chaire, and such like preheminences, wherewith some Cleargie men are so busied in their assemblies, and that often times with such earnestnesse and bitternesse, that it hindreth their consultations, and that in such sort, that they neuer meddle with that for which they assembled? though hee were the least a-

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mong them, and as one borne out of season, yet did they not thrust him downe to the lowest place, as wee vse to doe ordinarily those, who come last, but acknowledging the graces and giftes of God in him, they friendly and courteously receyued him into their company comming to *Ierusalem*, and gaue him the right hands of fellowshippe, as it is in the Epistle to the *Galatians*. Was he himselfe also enuious, for that God had giuen vnto others so great faith, such knowledge, compassion, and many other singular vertues? wee may see as well by the history that *Saint Luke* hath written of his life, as by the Epistles which he wrote vnto many Churches, the great zeale and desire he had, that all other should be equall in giftes and graces vnto him: and that he was, as it were, forsauished with this affection which hee bare towards his brethren, that to saue them, he wished himselfe accursed. But where shall wee finde a more notable example, then that which is propounded vnto vs in the person of the sonne of God, who hath communicated vnto men all the giftes and graces, which hee hath receiued of his Father, and hath deuided with his brethren, his obedience, his iustice, his innocencie, his life, his inheritance, and whatsoeuer hee had besides, without reseruing ought to him selfe, sauing onely the glory thereof and the paine to distribute them? and further, to make vs partakers of his honour, hee hath made vs the children of God, Kinges, Priestes, and Prophets as well as himselfe: he hath placed vs at the right hand of God his Father, he hath set vs at the table in his kingdome, hee hath made vs iudges of the worlde, he hath made vs flesh of his flesh, bone of his bones, one bodie and one minde with him: and the better to shewe how greatly he desireth to be equall with vs, and how farre he is from all enuy and mallice, hee hath not onely conformed himselfe like vnto vs in those things aboue mentioned, but also the better to resemble vs, he hath participated of all our infirmities, except sinne: for he suffered hunger and thirst, cold and heate, yea and death it selfe as well as we.

What man is there, who considering the great humilitie,

tie, charitie, and puritie of heart in our Lorde and Sauour, and that towards all the world, deuiding as it were, and that so liberally, so great graces with other men, that can be iustly offended, if his neighbours and friendes be comparable vnto himselfe in many commendable vertues? Where is the conformity wee should haue with the members of a mans body, among which there is such concord and agreement that it is wholly without any emulation or enuy? for though that the figure, place, disposition, vsage, and dignitie, be very different, considering the partes, yet doe wee neuer see them disagree, and spite one at another, either for the health, quietnesse, comelinesse, or perfection of the other, or that one reioyceth in the others imperfection. Where is that vnitie of minde and heart, which hath beene so recommended vnto vs by the writings and bookes of our auncestours? or where is that readinesse and promptitude one towards another, according to the abilitie that God hath giuen vs, for the employing of such giftes as wee haue, to the common vtility of the Church, if wee grieve at the graces that God hath bestowed on vs? Where is that blessing wee ought to giue vnto our neighbours, when they are at their haruest, in saying, the Lorde prosper you, wee wish you good lucke in the name of the Lorde? Where is that Christian charitie, that should bee without mallice and enuie? Where is that faith that should appeare and bee made manifest by our tender affection, and the loue wee owe vnto our enemies, seeing it is so little towards our friendes, and yet that little is corrupted and stayned, as it were, by a secrete kinde of enuie, that wee beare towards them, when we see them prosper, and that God hath aduanced them in honour and dignitie aboue our selues? Where is that communitie, (I doe not meane that confused and Platonickall participation of all thinges) but that holy and Euangelicall societie which ought to bee in Gods common wealth, which should bee vnited and linked together with a most holy, a most perfect, and a most

The consideration of the unspeakable mercie of Christ Iesus, and the duty we owe vnto our neighbours is the verie counterpoison of enuie.

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firme and absolute band of friendshippe? and to conclude in a worde, how should wee haue any participation with God, or with Christ Iesus his sonne, if they haue taken so great paines, and haue beene so carefull to instill vertuous motions into mensmindes, and wee spite and grieue to see them godly and vertuously inclined?

Ex-
am-
ples of
the heathen,
so shewe how
farre many of
them were
from enuie.

Lycurgus beholding tha sheafes of corne after haruest euenly deuided, tooke great delight to behold so great equalitie among neighbours. What a pleasure is it my friends (saith hee) to see the commodities of our countrey so euenly distributed, as though we were all brethren, deuiding our fathers goods by equall portions? What a shame ought it to be vnto vs at this present, & what a condemnation will it be at the day of iudgement, to see such amitie and brotherly affection among heathen men, and in vs, who carie the names of Christians, such hatred & vncharitable dealing, which sheweth that we are wholly possessed with spite and enuie.

2. *Pædare-*
tus.

Ex-
am-
ples of
the heathen,
so shewe how
farre many of
them were
from enuie.

Pædaretus one of the most honourable and worthy men of *Sparta*, labouring on a time to be chosen one of the number of three hundred, who were elected for the gouernment and rule of the citie, and being reiected, returned home to his house very merry: which the *Ephores* (who were the censours of the city, and the reformers of vices in their common wealth) vnderstanding, sent for him, supposing indeed that he had derided and mocked their partialities in elections: and demanding of him why he laughed and sported himselfe in such manner, seeing that hee should rather be sad, considering the disgrace that was offered him: he answered, that he could not but exceedingly reioyce, to consider that there were three hundred men in the citie better then himselfe, and more meete to gouerne, and be employed in the common wealth: giuing vs thereby to vnderstand not only that he was not enuious, but also that hee was exceeding ioyfull, that there were so many men better and more honourable then himselfe.

Ex-
am-
ples of
the heathen,
so shewe how
farre many of
them were
from enuie.

Alexander the great, vnderstanding that there was a certain Grecian, who was an excellent runner, for that he himselfe was verie nimble and actiue, greatly desired to see him, and to runne with him: but perceiuing that in the course, the other did not

streine

streine himselfe, but as it were voluntarily suffered himselfe to be outrunne, by reason he ranne with so great a personage: he was marveilous angry, and reproofing him for it, told him, that he was none of that eniuous and malicious brood, who are alwaies discontented if they may not ouercome in euery thing, knowing very well, that the immortall gods, who did liberally bestow their giftes and blessings at their pleasure, doe not conferre all vpon one man, but diuersly enrich diuers men, vsing therein a wonderfull wisdome and counsell, by this meanes to bridle men, who naturally are fierce and proud, that they should not contemne and despise other men, but that rather through a mutuall necessitie and want the one hath of the other, that they should one seeke for another, conseruing a society among themselues: the great ones to be serued by the small ones, and those that are in pouertie to be relieued by such as are in wealth and prosperitie. The same prince beeing at another time present, and sitting among many other great Lords to determine a controuersie betweene *Thessalus* and *Athenodorus*, two tragicall poets, touching their excellencie in the arte of poëtry, and to giue the honour and price ynto him to whom of right it did appertaine, gaue his voice with *Thessalus*: but perceiuing that the other iudges were not of his opinion, but contrariwise determined with *Athenodorus*, saide, that he would willingly haue giuen halfe his kingdome, so that the party with whome he had giuen his voice might haue had the victory, for that he would not haue receiued such a disgrace, as to be thought he had iudged of a matter he had no skill in. Notwithstanding it was meet that the honour should remaine vnto him to whom it was adiudged, and that it ought not to seeme strange vnto *Thessalus*, that he was not accounted the best poet, nor to himselfe that he was not the wisest among the Iudges, for that euery one can not haue the first place, and exceed in all vertues. Consider the magnanimitie and heroicall minde of this great prince, and the malicious hatred, not only of some great personages, but also of meane gentlemen at this day, if their seruants or inferiours reprove their iudgement and opinion publikely in any matter whatsoever, and we shall see a wonderfull difference.

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Whereof it
 proceedeth
 that there
 are so many
 envious men
 in the worlde
 at this day, &
 why Alexander
 was
 so magnani-
 mious.

Plutarch in
 his discours
 of Alexander

in words
 of Alexander

If (to proceede further) we would know the causes of this
 diuersitie, wee shall finde, that vice and imperfection is the
 cause of enuie in the one, and that the great vertue of the
 other is the principall reason which maketh them to em-
 brace, commend and recompense, whatsoeuer they found
 worthy of commendation in their times. In *Alexanders*
 time there was neither *Philosopher, Poet, Oratour, Mathema-*
tician, Carpenter, Painter, Carver, or any artisan whatsoeuer
 that was excellent in his arte, whom he would not see and talke
 withall, whom he had not enriched and honored: yea he made
 some of them in great and goodly pictures of brasse, the better
 to manifest in what reputation he had their vertue, and to en-
 courage others to imitate them in their excellency. It were a
 hard matter to iudge whether he were more prodigall towards
 them of his heart in louing them, or of his tongue in praising
 them, or of his purse in recompensing them. For he spared none
 of all three: to one he gaue ten talents, to another he gaue fifty,
 to another an hundred, to another a thousand: in so much,
 that he had sooner emptied *Darius* coffers, which were full to
 the toppe, then satisfied his owne desires in giuing and re-
 warding. In like manner, to the captaines and valiant men of
 warre, of whom he might rather be suspitious, and conceiue
 some secret enuy against them (for such is the nature of all men
 for the most part, who professe armes) he was so liberall, that
 none of them (all the time he was in the warres) euer did any
 memorable and famous act, but hee was worthily recom-
 penced. For hee gaue them castles, cities, and kingdomes,
 and in a worde, so highly honoured them, that some of them
 were ashamed to receiue so great rewardes for very small pec-
 cees of services, as they thought. And this great liberality
 and munificense towards all men of quality whomsoeuer
 that he could heare of, was the cause, why that soone after
 his decease, a certaine man (seeing vwise men despised and die
 beggars, without any reliefe) saide to a *Poet* named *Arche-*
stratus (lamenting the time passed, and seeing so vvor-
 thy a man in such great distresse and vvant,) O (saith hee)
 that you had bene in the time of *Alexander*: for hee vvould
 haue

haue giuen you for euery verse you make, some such kingdome as *Cyprus*, or the kingdome of *Phœnicia*. This was the reason also why some compared his reigne to the springtime: for that then the earth being moderately warmed by the sweetenesse of the ayre, which is then cleare and temperate, bringeth forth hearbes and flowers, and hatcheth the seedes which it hath receiued long before: so likewise *Alexander* drawing forth the spirits by his liberalitie, which had beene kept in, and as it were hindred with the colde of the former ages, made his owne time so fertile, that since his reigne, there hath beene no age that hath beene so fruitfull.

Alexander Severus sometime *Emperour* of *Rome*, imitating this worthie king, would bee acquainted with all the excellent Oratours and Poets of his time, and heare them verie often, and he tooke such delight herein, that one day in the presence of many great Embassadours, hee boasted (as of a thing which hee gloried most in) that there was neuer a famous learned man in the worlde, who either had not talked with him, or wrote vnto him. Which surely is a worthie commendation for kinges, and ought to bee hereditarie, and as it were, the proper and true patrimonie of all great states, who can not haue a more goodly ornament to beautifie themselues, and ennoble their houses, nor a more notable blason in their armes, to veresifie their nobilitie, nor (to conclude) a more shrill trumpet to sounde out their praises ouer the face of the whole earth, and to continue them vnto the ends of the world, then to be such louers of vertue and knowledge, and to honour these gifts in whomsoeuer they find them.

On the contrary, there is nothing that so obscureth and defaceth their glorie, nor that so soone extinguissheth their memorie, or that maketh them more abominable and detestable to all posteritie, whensoever they are mentioned; then when as they haue beene enemies to learning, and men of vnderstanding. For who is there, that at this day abhorreth not the memory of the Emperour *Licinius* for

4. of Alex.
ander Seve-
rus.

Lampridius
in the life
of Severus.

Contrary ex-
amples of
Princes, who
haue hated
vertue.

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Euseb. lib. 8. cap. 13: for the contempt he had of all good learning, and the hatred and mallice which he bare thereto, in that hee banished all the learned men out of *Rome* in his time, terming them in derision the rattes and vermine of his Court. Whereat we neede not to maruell, considering hee was so ignorant and so foolish, that he could not so much as write his owne name: and Ignorance as we daily see is a deadly enemy to vertue. And what shall we say of *Ateas* the king of *Scythia*, who hearing one of his prisoners named *Ismenias*, which was taken in the warres, play most excellently vpon a flute, and so delightfully, that euery man had great pleasure to heare him, admiring and wondering at him as at a demy god, saide, that hee for his part had as lieue here a horse neigh: shewing thereby, the scorne and mallice hee bare towards the player, and the spite hee had towards such as heard him, and that the barbarousnesse of his minde and of his eares was such, that it seemed the one was shut vp within his stable, and the other fitt to heare an Asse bray, then the Muses sing. One neede not to maruell (as I haue saide) though that such a prince, nourished in the desarts and woods; like vnto a brute beast, had so sauadge a minde, and that hee so little esteemed knowledge and vertue, which were wholly vnknown vnto him. But it would make a man wonder, that among the *Greekes* and *Romanes*, who would needes bee accounted ciuill, and reputed of all other nations barbarous in respect of them selues, there should be any such rudenesse. *Dionysius* the tyrant of *Syracusa*, through a spitefull and malicious hatred, set that famous Poet *Philoxenes* to worke in the mynes, for that hee being commaunded to correct a certaine tragedie, which the tyrant had made, finding euery thing amisse in it, wholly defaced it from the one end to the other: wherewith the tyrant was so spited, that he condemned him to as grieuous a punishment, as to be a slaue in the Gallies.

4. of the
Emperour
Adrian.
Emperour
him self it

Adrian had many goodly and commendable partes in him, and was one of the best furnished with knowledge and vnderstanding of all the Emperours of Rome: but this was all obscured with the hatred that he bare vnto all them, who were

who were renowned for their skill in any arte whatsoeuer. Which indeede was so extreme, that hee could not endure that any man should read any bookes in Rome, but those of his making: or that any artificers, especially painters and grauers, should be accounted better then him selfe: so that to satisfie this his malignant and envious passion, hee expelled *Favorinus* and *Dionysius Melissus*, who had offended in nothing but in this, that for their excellent knowledge in all humanitie, in painting and grauing they were accounted the most notable of all other. Nay he did worse, for when as the Emperour *Trajan* was about to builde a certaine house for the exercise of musicke, and that there was some difference betweene him and *Adrian* for the placing of the stayres: the master workeman seeing the opinion of *Adrian* to bee without all reason, and that notwithstanding hee would needes maintaine it against the Emperour and all other the chiefe workemen which were there, was compelled to say, the better to repress his presumption, that if hee had no better skill in painting then in making of stayres, he was not very skillfull, or (as *Dion* reporteth it) that hee might goe painthoppes. He dissembled this thing for the time, as though he had not heard it: notwithstanding, hee was inwardly so offended and so vexed, that his opinion was reiected as well of the masters of the arte as also of the Emperour, that afterwarde he (comming to the Empire) put the poore man to death, for no other cause but this, that he would not yeeld vnto him, in that vvhich was most vnreasonable and contrarie to knowledge.

Although these former examples bee most execrable, yet are they nothing in comparison of that of the Emperour *Commodus*, vvhich notwithstanding his education and bringing vp by the most famous and wise men, which were in all the world, and the diligent care of his father *Marcus Aurelius*, the wisest and most vertuous prince that euer was, and the goodly patterne of honour and vertue, vvhich were set before his eyes in the examples of his Emperours his predeceessours: and finally the graue

non / of
s. The greatest example of enuie in *Commodus*, written by *Dion. Lampridius*, and others.

and

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and wise admonitions, which hee had dayly of the trustie and faithfull counsellours of his late father, was notwithstanding so vicious, and so vntruly in all his actions, that hee exceeded all his predeceffours and successours in mischiefe, and especially in enuy, which was in him in most abundant manner, which may euidently appeare if we consider two or three of his actes. When it was tolde him that *Mamertus Antonianus* was very like him in proportion of bodie and magnanimitie of minde, hee caused the party that tolde him this, forthwith to bee slaine, and likewise within a little after, hee murdered his cousin *Antonianus*, alledging, that it be-seemed not any man in the worlde to compare him to another, much lesse to resemble him. And it is further reported of him that he poisoned *Sulpicius Crassus* the Proconsul, *Julius Proculus*, and *Claudius Lucanus*, who were the gouernours of *Asia*, for that hee vnderstoode they were honest men, gouerning the countreyes vnder their charge prudently and iustly. But the most infamous and wicked part of all other reported of him, is, that of the fourteene or fifteene Romane gentlemen, who were sporting themselves vpon the bridge of *Tyber* (for hee passing that way and meeting with them, demanded of them what they were talking of: whereto they answered, that they had beene discoursing of that worthy Emperour *Marcus Aurelius*, who after his death had left an euerlasting sorrowe to all posteritie, for the losse of so good and vertuous a prince) for which, without any further proceffe of Law, hee caused them to be throwen into the riuer, saying, that no man could speake well of his father, but he must needes speake euill of him.

Who is there, that abhorreth not such men, and that hearing such mortall hatred, is not astonished to consider that euery creature should be any such creatures, though indeede their nature is so wicked and so corrupt, that there is no impietie whatsoever, which is not sometime inherent in them: for the corruption of them is so exceeding, that there is no kind of mischiefe, but they are subiect vnto it. There is no imperfection or vice whatsoever in other creatures, which man participateth

No enuie in
any other
creature but
in man who
hate one an-
other.

reth not of, and which is not common to him with them: and if there be any vice that man hath proper and peculiar to himselfe, surely it is enuie, which is neuer found in beastes; for that they haue not the reason and vnderstanding to discerne the happie and prosperous estate of others. . . Which is the cause that ingendreth hatred and enuie among men. And as there is no enuy but among men, so doe they alwaies vse it one towards another. . . We doe not enuie an Oxe for his strength, nor a Peacocke for that he is more gay then wee are; nor Apes for their nimblenesse, nor serpents for subtilty, nor doues for their simplicitie, nor any other creatures for those qualities that are in them. . . There is nothing but the prosperitie of other men that vexeth vs: and especially of our friends, neighbours, kinred, equals and familiars. For we neuer enuie strangers and such as wee know not, nor the poore man euer enuieth the Prince: but the potter the potter (as the Proverbe sayeth) the fisher the fisher, the huckster the huckster, the marchant the marchant, the gentleman the gentleman, the scholler the scholler, the seruant the seruant, the young man the young man, the olde man the old man, the souldier the souldier, the Lawer the Lawer, the Doctour the Doctour: and to make short, wee see that such as should vpholde and maintaine one another, either for their state and condition, their yeeres, their neighbourhood, their kindred and acquaintance, are vsually set together by the eares through this cursed passion: and it breedeth commonly much debate betweene great personages if they bee neighbours, and dissolueth the knotte of vnity betweene brethren, if they conuerse long together.

And this appeareth notably in the examples of *Cain* and *Abel*, *Isaac* and *Ismael*, *Lot* and *Abraham*, *Isaakob* and *Esan*, *Ioseph* and his brethren, the *Aposles* of *Christ Iesus*, the kingdome of *Iuda* and *Israel*, the *Turkes* and the *Persians*, and in olde time the *Parthians* and the *Romanes*, among whome, there was neuer firme friendshipp, nor sure vnity by reason of this cursed enuie, which euer brake the bandes that shoulde haue ryed them together. And

*heat in don not
Enuie But hope*

*but we enuie of
mens prosperitie
for you may
see and /*

*Why God
hath recom-
mended vn-
to vs the loue
of our neigh-
bours.*

*Beasts not so
sanadge as
man is.*

*A brieffe
summe of this
first discourse
against enuy.*

it seemeth that this was the principall cause, why God in making a Lawe that one man should loue another, there is a speciall remembrance made of our neighbours, and such as inhabite neare together. For though that of our selues without any commandement, we ought to loue them, by reason of the proximitie and acquaintance wee haue with them, and that therefore one would thinke, hee had more neede to haue commended, yea and commaunded the loue of strangers: yet notwithstanding considering that which wee haue spoken touching the perversnesse of our nature, which for the most part maketh vs to hate our neighbours, more then any thing else, hee hath especially mentioned them in his Lawe, therein expressing the malicious and cankered cogitations of our hearts, seeing that wee are more sauadge and cruell herein, then the brute beasts. For they being but a little acquainted and vsed together, doe liue quietly without molesting one another: as we may see by cattles and dogges, who liue quietly together and seldome or neuer fight, vnlesse it bee, when as the one know not the other. But the first that we will be scratching and dawning, if we may catch them, are either our neighbours, or our next kinsfolkes.

Enuy then, as we may see, among all other creatures maketh choice of man, and among men, of neighbours, and of them the most vertuous, against whome it opposeth it selfe without all discretion. For it spiteth all vertue and prosperitie whatsoeuer. And as we see all brightnesse offensive vnto those, who haue sore and diseased eyes, so likewise there is no light of the minde or vnderstanding, which doth not grievously vexe, and as it were gnaw the heart of the enuious, when as he considereth his neighbours honour and glory, thinking that his owne is wholly obscured, as are the moone and the starres by the sunne shining. By reason whereof, euen as when we see our neighbours house which, by reason of his greatnesse and statelinesse, bereaueth vs of the ayre and prospect, we wish that either it were cleane pulled downe, or at the least abated: so likewise, the enuious men woulde willingly, that the aduantage that their neighbours or familiars haue of them, were taken away, and their sailes lessened, for that

that by their greatnesse they thinke them selves diminished.

We have hitherto declared what manner of passion this Envie is, and howe farre it estrangeth vs from God, (whose image should alwayes lively appeare in vs) and howe neere it coupleth vs with the devill. Nowe it remaineth briefly to set downe such remedies as are convenient to avoide it, and withall the comfort and consolation that God and vertuous men ought to have, when they are spited and hated. As concerning the remedies, *Saint Basill* hath set downe two; the first is, that we diligently consider the frailtie and vncertainetie of riches, honour, pleasure, and other delightes of the worlde, which are ordinarily the causes of the hatred we beare towards our neighbours. For if we repute them (as in deede they are) vaine and transitory, and consider with our selves the care, paine, danger, and displeasure they drawe with them, we would rather pitie them who possesse them, for that they bring so much miserie, then spite and malice them, for so short and troublesome a felicitie. After that *Dyonisius* the tyrant was driven out of his kingdome, *Diogenes* meeting him on a time at *Corinth*, whither he was retired after his fall, in the presence of many philosophers, among whome he was sporting after his accustomed manner, tolde him that nowe he beganne to spite and envie his estate, to see him live so quietly: meaning, that povertie, by reason of the rest and quietnesse wee have thereby, is more to be envied and spited then all the riches of fortune, which as lightning in vanishing suddenly, doeth nothing but dazell the eyes of the beholders.

The second remedie is, that we consider that the graces and giftes of our neighbours are common to the whole Church, and that it is given them not to the entent they should be lordes over them, (for from God alone doeth every good gift proceede, and he ought to be revered for them) but as good and faithfull stewardesto distribute and devide them among such as have neede of them. If we would thinke of this, wee should have no great occasion to mallice them: but contrariwise we would thinke we were greatly bound to love them and their wisdom, for that they take great paine to keepe vs, and to bestowe vpon vs those good thinges, which God giveth vnto

The second part which discourses of the remedies against envie, and of the comfort those ought to have who are envied.

The first remedie.

Plutarch in the life of Timoleon.

The second remedie.

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vs by their meanes, and if it happen that (as vnfaithfull ma-
sters of an hospitals, who but too often robbe the poore men
over whom they are placed) they will retain any thing vniustly,
of that which God hath given them to dispence vnto such as
have neede: yet in such a case we should be so farre from Envie,
that on the contrary we should exceedingly pitie such poore
thieves, which expect every day when the Iudge should sende
them to hanging, by reason of their theft and robberies, and
for that they have bene so vnfaithfull in their dealings.

*A comfort
vnto him
that is spited.
The first
comfort.*

Nowe as concerning the comfort that a man shoulde have
that is spited: He must first hope, that if he persist constantly in
the studie of vertue, it will daily so increase, that at the length it
will weaken envie, and so diminish it by little and little, that in
the ende it will quite extinguishe it. For as we see the fire in the
beginning cast forth a great smoke, which quickly vanisheth
away as soone as it is well kindled: so likewise vertue causeth
great mallice and spite in the beginning, but if a man be con-
stant and will not be discouraged, but burneth more and more
in vertue and goodnesse, in the ende he shall disperse them, as
the Sunne beames driveth away the cloudes, in such sort, that
at length we shall not knowe what is become of them. He must
also comfort him selfe in that which *Saint Gregorie* hath spo-
ken, that as God by a wonderfull and an vnsearchable coun-
sell hath accompanied our malladies, diseases, losses, povertie,
and all other afflictions whatsoever with a kinde of compassion
and naturall pitie, to the ende that our neighbours taking com-
passion of our infirmities, should somewhat asswage the bitter-
nesse of them, and by this meanes, as it were in some sort, helpe
vs to beare & sustaine the burthen of them, so also that in those
particular blessings he bestoweth vpon vs, he vseth envious men
as a meanes to bridle vs, that wee should not exalt our selves
too high, and that this presumption, if it be not bridled, should
not be the occasion of our ruine and destruction. For the two
extremities (as *Aristotle* saith) doe prejudice as well the bodie
as the minde. If one drinke or eate, sleepe or labour too much,
it hurteth the corporall health which can not be preserved, but
by a mediocritie in all thinges: so likewise may we say of the
minde,

*The second
consolation.*

*Edw. Montaigne
vnto him
that is spited
the first
comfort*

minde, which surely is not in health, if it be either too haucie, proude, or presumptuous, or too base, lowe, and submisſe. To the ende then that it may be well diſpoſed, it muſt bee kept in a mediocritie, and, as it were, in a meane betweene both, to the ende that it may be ſtrong ynough to beare aduerſitie, and ſo heaue, that it be not blowen away with a puffe of proſperitie, which is a verie difficult thing as we may daily ſee by experience, for we doe no ſooner thinke of aduerſitie, but wee are by and by throwen downe and diſcouraged: and a little proſperitie will make vs carrie all our ſailes. And therefore God hath ſet envie on the one ſide, and pitie on the other, as it were two places to reſt on, in the high way, to the ende that if wee will exalt our ſelues in proſperitie, Envie ſhoulde bee readie to pull vs downe, and if wee be too much diſcouraged with aduerſitie, pitie and compaſſion ſhould be readie to helpe vs vp.

Wee may gather hereby that God uſeth envie, as thoſe of *Athens* uſed their Oſtrociſme, for by their Lawe and auncient cuſtome of the countrey they baniſhed the richeſt, and moſt renowned men of their Common wealth, and ſuch as had borne greateſt offices, and by their prudent and wiſe manning of their affaires had gotten greateſt authoritie: not of a raſh or headie conceipt, or thorowe ingratitude, and a miſconſtruing of their good ſervices and famous actes, and much leſſe for any crime or fault committed by them: but onely by this meanes to moderate their greatneſſe, and to hinder them, that their ambition ſhoulde not growe to the height of tyrannie, and by this meanes to reſiſt it in the beginning, leaſt otherwiſe growing too great, the courſe thereof would not bee ſtopped without great trouble and effuſion of blood. In like manner God ſuffereth good and vertuous men to bee envied and vexed, not for any harme hee beareth vnto them, nor for any deſire he hath to puniſh them for their ſinnes committed, but onely by this meanes to keepe them from preſumption and pride, whereto we are verie much enclined, when as we conceive in our mindes, that we are better and more fortunate then other men.

And thus much haue I thought good to ſpeake touching the
M 2 remedies

*What profit
God draweth
out of
envie for the
good of his
children.*

THE FOVRTH BOOKE.

remedies against Envie, after which, and that passionate humour of Anger, whereof we have discoursed in the third booke, it shall be requisite to speake of pleasure, and of that vnbrideled affection, which we have in the disordinate lustes of the flesh: to the ende we may rightly knowe what is vicious therein. For these two passions beeing placed the one after the other, there-

by wee may the better vnderstande each other, and

inlike manner the miserie of our miserable

nature, which in diuers things

is soequally troubled

and tormen-

ted.

THE



THE FIFTH BOOKE

of the tranquillitie and contentation of the minde.

AGAINST PLEASURE.

A brieft summe of the whole Booke.



Seeing that wee haue learned by euident demonstrations and sound proofes out of the wordes of God, that this earthly life is but a pilgrimage, and (as it were) a way wherein we walke vnto a better life, that is to say, vnto the kingdome of heauen: it followeth then that we must so vse our bodies and our goods, be it either for necessitie or for pleasure, that both may further

vs for the attaining of that heavenly place, wherein our true rest and repose dwelleth and consisteth: Which we cannot well doe, unlesse we vnderstand the hinderances that vanitie casteth in our way, to the ende that they being taken away, we may the more easely passe to the place whither we would. To helpe vs forward as much as may be, the Author discourseth in this fifth booke of Pleasure, and especially of that kinde of Pleasure which we ought especially to eschewe: and the better to make vs vnderstand his meaning, he diuideth Pleasure into foure partes. The first sort of Pleasure is honest, good, and laudable, which in fewe wordes he passeth over, as having a purpose to stande longer vpon the other. Then he commeth vnto those which are naturall, wherein he refuteth those, who through too great austerenesse condemne them as unlawfull: consequently he confuteth the Stoicks, and entrencheth into a discourse of affections, and especially of Ioy and Sorrowe: of which having shewed the right vse, hee condemneeth in the third place the Epicures and sundrie other hypocrites, enemies vnto naturall pleasures. This being done, he entrencheth into the examination of those pleasures which are vicious. Hee placeth in the first rancke the gluttons and the drunkardes, whose wickednesse he plentifully discovereth, and opposeth against them the frugalitie of our forefathers, whereof he setteth downe many notable patternes, and bringeth

geth in many tragicall examples caused by these venomous pleasures. Then he maketh an inuective against the excessive cheere used at tables, shewing the discommodities that these delicacies bring both to bodie and soule; proving withall that sobrietie both in eating and drinking is most necessarie for the preservation of this life, and the attaining of a better life: and that the diet of heathen men shall be a condemnation vnto Christians, whose faultes he likewise describeth. Next vnto this, he answereth such as preferre their taste before their health, and those who alledge they may doe with their own what they list: and other, who reprehend custome, and such as blame the reformation of excesse, tearing it a curious and excesse noveltie; and this causeth him to paint out and set forth in their colours, the wantie and dissolutenesse of these times: and because it is but labour lost to preach vnto full bellies, who are not so quicke of hearing beeing full, as they are when they are emptie, he exhorteth Princes and magistrates carefully to looke to their offices: and to encourage them, he setteth downe many notable examples, as those of Moyles, Iosua, Ezechias, Iosias, Esdras, Constantine the great, many of his successors, and sundrie Kings of Fraunce.

Nowe for that Bacchus and Venus are nourished by companie, and that when the bellie is full, the bodie would be at rest, (as the proverbe saith, and as experience teacheth) he entreateth of the second troupe of wicked pleasures, that is to say, whoredomes, whose mischiefe he discovereth, in that they bereave vs of our understanding, kill the bodie and waste our goods, which is proved by sound reasons, worthie examples, fite similitudes, and choice sentences, annexing hereto an excellent treatise of the goodnesse of God towards his children, when as hee verciseth them with crosses and afflictions, and to make these damnable pleasures more odious, he sheweth a somewhat particular mischiefe ensue of them: as the brutishnesse and sortishnesse of such as are in slaverie under them, the separation with Christ Iesus, a renouncing of the love of God, to plunge them selves into a filthy puddle which maketh them madde, enemies of vertue and goodnesse, which is amplified at large: whereby wee may see that it is not without cause, that God hath declared that he will iudge whoremongers, and that such as wallow in that sinne have no parte in his grace and favour.

Having thus lively painted out the discommodities of this kinde

of pleasure, thereby to withdrawe some men, and to bring them unto a better understanding, he setteth downe certaine remedies. The first whereof is, as it were a table and a picture of pleasure, thereby to make it the more odious. The second containeth an enumeration of Gods iudgements against pleasure, and such as have bene volupuously given. The third sheweth the miserable ende of sundrie particular men. In the fourth he setteth downe what punishments God hath laid upon Princes and Magistrates, who have favoured or supported such lewdnesse, not forgetting among other memorable stories, the daughters of Scedalus, and the destruction of the Lacedemonians. This being done, he setteth downe other testimonies, and bewaileth the miserable estate of many cities which are yet in flourishing estate, and exhorteth Princes to reforme such disorders, setting downe the meanes howe to doe it, that is, that first they should reforme them selves, that they banish idlenesse out of their courtes, and abolish Tavernes out of their countries, and such other schooles of ryot, as also all other baites of lightnesse and dissolutenesse. Finally, that they carefully take heede, that they keepe the truth which teacheth men to know their finnes, and imprinteth in their heartes a desire to live according unto Gods lawes.

The last sort of pleasures are such as are unprofitable and superfluous, whereof he setteth downe some, and consequently applieth foure remedies to heale them, who are overmuch infected with such vaine pastimes, as in the ende displease and hurte those which followe them. In conclusion he teacheth with what affection all vertuous men ought to vse the affaires of this worlde, and howe they should employ their riches, and governe them selves.

June 13 1656

THE

M. 4

These

THE FIFTH BOOKE.

A distinction
of the
pleasures
which men
enjoy in this
worlde.

1
Some pleasures
are
holy.



Mong the pleasures and delightes which men have in this worlde, some are holy and honest, as those which we receive in the reading and meditation of the Law of God, in our obedience towards him, and of the faith and hope we have in his promises, all which (as *David* saith) are more to be desired then gold, yea then fine gold, & sweeter then the honie and the honie combe.

It is also a singular pleasure to behold the providence, wisdome and goodnesse of God towards his creatures, and to consider howe every one of them, and every part of them are appointed to some good purpose, and ordained for the vse, pleasure, and profite of man: and likewise howe their beginning, continuance, estate, and ende is conducted by a wise and wonderfull order, and a most skilfull *Oeconomie* in every thing. In these pleasures there is neither shame, sorrowe, nor repentance, for every thing is holy, and there is no evill, vnlesse it be that we are not greatly desirous to fall into those considerations, or els for that we be soone wearie of them. There are other pleasures also that are naturall: as to

2
Some are
naturall.

3
Superfluous
and vnne-
cessarie pleasures.

eate when we are hungrie; to drinke when we are drie; to rest when we are wearie, and such like: by the sweetenesse whereof, our good God, who is a singular lover of our welfare, would stirre vs vp to bee carefull of our selves. There are also some which are superfluous and vnprofitable: as that which *Artaxerxes* tooke in riding in his litter thorow the fieldes, to grave and cut in wood triffling toyes, loosing his time about nothing, which every man ought to holde so precious, and especially Princes, who may if they wil, alwayes employ them selves in matters of great consequence, and whereof the charge is such, that if so be they will discharge their dueties, they shall not have so much leysure as to eate their meate, or take their rest, vnlesse they borrowe some of that time which should be employed in publike affayres.

There

There are also other pleasures, which are wicked and vicious, which are reained by the name of carnall and worldly pleasures, and these are they, whereof we purpose to discourse at this present.

4
Wicked and
naughtie
pleasures.

As concerning the first, they are good and commendable, and we ought to desire God to bestow them vpon vs, and to account our selues very happie, if we may enioy them. As concerning such pleasures as are naturall, they are indifferent, and they are good or euill according as they are vsed. For when they are vsed moderately, with praier & thanksgiving, which are the two things that sanctifie al things, & direct the vnto their end, which is the health & good disposition of the bodie, with an acknowledgement of the bountie & liberality of God, in the participati- on of his riches & mercies: in this respect they are most commenda- ble: so farre ought we to be from contemning or despising of them. Some there have beene who have beene too extreme in this: as he of whome *Eusebius* speaketh, who seeing a poore traveller in *Egipt* desire water, for that by reason of his great thirst and extreme heat, he was able to travell no further, told him that he might be content with the shadow of a tree, which hee shewed him a farre off, by that meanes a little to refresh him. As also he, who alwaies eate his meate standing, and beeing demanded, why he would not sit, answered for feare his bodie should take any pleasure. In these rigorous kindes of abstinence, there is alwaies excessse, and oftentimes it is mingled with superstition. When as *Christ Iesus* would miraculously feede the people, he commanded that they should sit downe before they were served; to the ende that every one might take his repast with the more ease. His Disciples also tooke their meate sitting, as appeareth in many places of the Scriptures. Wee must not thinke wee displease God, when as wee take our meate sitting at our ease, without any great curiositie. For he hath not made his creatures barely to profit vs, but also to delight vs: which may be very well proved by the diversitie of colours, which the earth affordeth, and by the sweetnes and savour which it giveth to every particular, respecting therein rather the pleasure and contentment of our senses, then the nourishing of our bodies. Whereof we may inferre, that there whereas the superfluitie which is

How we may
use lawfull
pleasures.

Against such
as are to au-
stere in the
use of natu-
ral pleasures.

The example
of *Christ Iesus*
condemnech
such austeritie

The diversitie
of Gods
creatures
may teach us
that we may
use the with
moderate
pleasure.

vaine

Against
Stoikes and
Epicures.

vaine and vicious in any thing, is eschewed, we ought not to reject the honest pleasure which we may reape of the creatures without any dishonour vnto the Creator: seeing that in every one of them hee hath not placed both, without great reason and iust cause, but by this meanes making an ample and large demonstration of his goodnes, he would giue vs occasion continually to praise and honour him. Wherefore *Aristotle* iustly blamed them, who placed felicitie and vertue in this, to be without affection: shewing in deede that it lieth in the moderation of affections. Whereby he condemneth as wel those who through their blockishnes and stupitie, are without al affection: as those also who through an vnbridled & dissolute life, let loose the reyne, & follow their appetites whether so ever they will lead them. And out of doubt it is impossible, if we be not moued with pleasure, that euer we should be stirred with griefe and sorow: and who so euer they be that will haue such flintie and brassen hearts; it is not likely that they are verie mercifull, though not withstanding this is the principall vertue which men ought to haue; if they will be perfect and followe the example of our heauenlie father, vwho vwould haue vs (in the aduersities which hee sendeth either to vs or to our neighbours) haue some feeling of their sorrowes, to the ende wee may bee patient in our owne griefes, and pitifull in those of our brethren and acquaintance: on the contrarie, when as by his grace we or they prosper, that we reioyce, to the ende to declare by our ioye, that we envie not the prosperitie of other men, nor bee proude of our owne good happe.

And what should become of vs, if we were without all affection? Would there be a man that would applie himselfe to any thing? for pleasure and griefe doe rule all our actions; and there is no man, but either affecteth or escheweth things, for the one or the other, which God in creating and framing our natures hath ordained, and that such affections should serue our minds, as coches doe our bodies, to carrie them whether our deliberation, conducted by reason, doth carrie vs. For as wee see in the sea, that if the windes blowe not, the shippes are constrained to lie still, and cannot stirre from the place where they are: so likewise our nature, if all affections cease, can not, nor shall not be able

able to turne, either to the right hand or to the left, no more then if we were in a palſie, which taketh away the vse of our whole bodie. And this is the reason, why *Plato* called them the sinewes and strings of our mindes, giuing vs to vnderstand thereby, that they serue for the opening or shutting, lifting vp or pressing downne, and generally for the moouing of euery part thereof, euen as the bodie is mooued and guided by the fence; and further, that they are the occasions of feeling, and almost of all the knowledge we haue, in such sort, that vve may iustlie name them (as *Plutarch* doth) the handles of Philosophie; by the which children take hold, who would neuer loue it, nor the instructions it giueth, if they had not some sparks, as it were, of some shame, desire, reputation, ambition, pleasure, or sorrowe, which stirre them vp thereto, and they being conducted by reason, as it were, by a good schoolemaster, are very wylling to goe to schoole, and learne wvith all diligence.

Plato in Philibos.
Plutarch in his treatise of moral vertue.

But some man may say, that these affections are also the causes, that vve fall into many vices, and that if there vvere no loue, there vwould be no louers, no more then there vwould be concetious men, if there vvere no desire of riches; vvhich may be confessed; and further, that by reason of the corruption vvhich is in our hearts and vnderstanding, they rather provoke vs to vice, then to vertue. But vvhath must vve cut off the legge, because it haltereth, or the nose because it is oftentimes full of filthie matter? they vvho vvill take away all affections of nature, because they doe allure vs vnto vice; doe as hee did, vvho maintained, that vve neuer ought to ride post, for that some oftentimes catch shrevyd falls; or that vve should not shoote in a gunne or a bovv, for that both gunners and archers often misse the marke; or that vve must not sing, for that sometime vve fall into discorde. If a man be afraid least he should be drunke, and that the fume of the vvine should ascend vp into his head, and so diti quiet him, let him mingle his vvine vvith vvater, and thereby mitigate the strength and heare thereof, and by this meanes hee shall provide, not onelie that it doe not hurt him, but also that it profiteh him much, in that it quickeneth and cherisheth him. So must vvec doe likewise if vvec feele

A stoicall obiection.

An answer.

Plutarch in his treatise of moral vertue.

our

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our affections over-strong and forceable, to keepe them that they trouble vs not, and to temper them with reason, and not cleerely to extinguish them.

*Sundrie fitt
comparisons
taken out of
Plutarch in
his disputati-
ons against
the Stoikes.*

Wee must herein followe the examples of quirries in the stable, who to rule and manage their horses aright, doe not correct them for their agilitie, courage, and stomacke, but take speciall regard that all be so well ordered, that they carie well, that they stop wel, curvet, or gallop the field, not as the horses would them selves, but as their riders shall thinke good: or as wise & skillfull husbands, who having store of wild plants or stocks, doe not plucke them vp by the rootes, and throw them into the fire, but rather transplant and graffe them, whereby that tartnesse they have naturally, is sweetned, and they so vse the matter with a little husbandrie and skill that they vse about them, that in the ende, of vnfruitfull plants they make very fertill trees, and not onely profitable, but also very pleasant and delectable. So likewise, by the grace of God, there neede but little labour be bestowed for the taming and ruling of our affections, and the taking away of this great vnrulines, which naturally we are possessed withall, and which shew it selfe so masterfull in the beginning, and to make it in short time as a young colt to be easilie bridled, and orderly governed by the rules of reason. And let not men say, that because of our idlenes we will not husband them well, and therefore we shall not reape so great profit of them, as good husbands doe of their nurseries: for who shall hinder vs to husband them, to digge them, to binde them, to water them, and to cut off that which is superfluous from them, and so to vse them, that we may gather store of good fruit for our selves and for our neighbours?

*A conclusi-
on of this
treasie of na-
turall affecti-
ons, with a
briefe decla-
ration of the
right usage
of them.*

To conclude then this discourse, we must not so reprove our naturall affections, as though they were evill or superfluous, neither yet condemne desire, or refuse mirth, so we will keepe that measure which is commendable in all things. If God wil vouchsafe vs that grace and favour, that we may vse them soberly, with praise and thanksgiving: if he will not vouchsafe vs them, let vs notwithstanding be content, and never murmure against his will, alwaies perswading our selves, that he doth nothing but that which is good and wholesome for vs. Let vs be alwaies prepared

prepared (as was *S. Paul*) to vse abundance well, if he will giue it vs: and in like manner to endure pouertie, when so euer he will punish vs either by that or any other affliction. Let vs also think (to auoid all superstition) of that which the same Apostle speaketh, that bodilie exercise profiteth little, but that godlines is profitable for all things. Let vs not take so much ease, that we should preiudice the health of our soules, neither yet so little pleasure, that we hurt the state of our bodies, following herein the examples of the auncient Churches. In which (as *Saint Augustine* saith) the Pastors did brotherly admonish those, who vsed too great austeritie, that they would imitate the counsell that *S. Paul* gaue vnto *Timothie*, which was to drink a litle wine, because his stomacke was weake, and to take heede that ouer-much abstinence, did not rather hurt then profit them. Phil. 4. 12.
1. Tim. 4. 8.

I thinke this exhortation is not greatly necessarie for these times, wherein fasting is better preached then practised, and men are more skilful in iudging of the difference of wines, then of waters. For such as professe them selues to liue more straightly then other, are notwithstanding so far & lustie, that they are a byword amog other mē. And to be shorr, daintie dishes are so multiplied, & mens tongues and tastis become so exquisite and delicate, that it requireth as much time to make a master cook, as to become a Doctor in the Law. Notwithstanding it is good to knowe howe we ought to vse euery thing, and how farre abstinence ought to extende. For as some men naturally are continually out of measure, and inclined to one extremitie or other, which are both naught, and many there haue bene which haue alwaies continued but too licentious: so also some there haue bene at all times so superstitious, that they haue made conscience to vse such thinges as *G O D* hath left free, and at their libertie. An example of the auncient Christians.
1. Tim. 5. 23.
The strange fast
corruption of these latter times, wherein we turne naturall affections into vices.
of Saint Augustine
An other dangerous extremitie of hypocrites.

And there haue bene but too many, who would make things that are common, particular to some men, and herein haue placed the greatest part of their holines: though that indeede (as we haue saide already) naturall pleasures are indifferent of them selues, and especiallie beeing well vsed: and contrariwise that the abstinence from them, is farre more commendable, when as as *G O D* him selfe commaundeth it, and that herein wee

con-

THE FIFTH BOOKE.

*Against such
as thinke by
absteining
from naturall
pleasures, to
become not
onely more
healthsome,
but also more
hoij.*

conforme our selves ioyfully vnto his will, and not vnto our owne fantasies, which are often deceived, and doe easilie delude vs, if wee suffer our selves to be guided by them, or by any other thing then by the worde of God. And if it were so that all corporall pleasures were euill, we must condemne them which continually are offered vnto our eies, by the light of the sunne: as are the varietie of flowers, and infinite sorts of colours, wherein we take great pleasure and delectation: or those likewise which we receive by the benefite of our eares, as in the spring time the sweete singing of the nightingale, and infinite sorts of other little birds, which are most delightfome and melodious: as also those which we receive by our smelling, as the sweetnes of roses, violets, and many pleasants fruits, which are so sweete and and odoriferous, that the very delightfomnes thereof doe stirre vp our hearts and mindes towards God, to consider his goodnesse, and to make vs to love him the more. We must also by the like reason, condemne all such pleasures (if we condemne and eschewe those that wee enioy by the tast and vse of Gods creatures) wherwith we are nourished. For we haue as great pleasure & cōfort in the as in these, or rather more. In like manner in winter we must not seeke for heat, nor in summer for shade, for that in either our bodies finde great pleasure. Which beeing once received and approoved, it wil be so daungerous (considering that superstition is very fruitefull, and never ceaseth without great paine, vntill it hath plunged the conscience into some filthie puddle of impietie) that in the ende we shall thinke it vnlawfull to scratch or rubbe our selves, as some haue done heretofore to lie in beds, or drinke in glasses.

*The conclusi-
on of all this
discourse of
natural plea-
sures.*

*Omnis A-
ristippum
decur color
& status, &
res.*

But least I should be to long, I will conclude in a worde. Let vs resolve with our selves, that it is not sufficient to doe our indevour, that according to the example of *S. Paul*, and following his advise and counsell, we doe applie our selves to the persons with whome wee live, and that wee transforme our selves in to them, though that their natures be oftentimes different and disagreeing from vs: but also we must applie our selves to the sodaine chaunces and sundrie accidents of this life, and keepe our mindes alwaies in one estate and condition, whether we be poore or rich: and as it is reported of *Aristippus*, that into what

house

house so ever he came, were it into the Kings pallace, or the beggars cottage, were hee in silkes, velvets, friese, or russet, he alwaies kept a *decorum*, and a comelines in his behaviour, beseeeming such a Philosopher as he was. So likewise must we applie our selues, and learne to vse all alterations and chaunges as they should be: as well ease as labour, honour as dishonour, povertie and riches, friendes and enemies, favour and disfavour, health and sicknes, imprisonment and libertie, rest and paines, sorow and gladnesse, without doing any thing that is vnfit for a Christian, or not beseeeming our estate and condition. And in thus doing, a man that shall moderately and wisely enioy any honest pleasure, as God shall give him occasion, giuing thanks vnto him and acknowledging his goodnes, ought much more to be commended, then he that refuseth this grace and favour, depriving him selfe of those giftes, which God hath given and offered him. For he doth it either through contempt, superstition, or a detestable pride, thinking him selfe to be more wise in reiecting, then accepting the goodnesse which GOD hath offered.

We have now spoken sufficiently of naturall pleasures, and now we will handle other delights, and begin with such as are naught and vicious: whereof some are touching the mouth and bellie, and some others not farre vnlike vnto these.

As concerning gluttonie and drunkennes, which are placed in the first ranke, they doe not onely make men like vnto beasts, but surely they place them in a farre worse estate and condition; for we doe not see them eate or drinke too much. And though that some times they exceede herein, yet it is not so exceeding that they stagger and reele, or be so swelled that their skinnes will not hold the: as we see some men, who are no sooner drunk, but they loose the vse of reason, and of all their other sences, & do not onely forget their friends & servants, but also their houses & their own selues. They are (as *S. Basil* saith) like vnto images: they haue mouthes and speake not, eyes and see not, eares and heare not, noses and smell not, hands that handle not, and feete that cannot goe. And this is the reason why Christ Iesus doth so earnestly exhort his Disciples to keepe them selues from drunkennesse and gluttonie, wherewith the heart is more charged then the

Here he enteth into the discourse of wicked pleasures.

Of drunkennes and gluttonie, the shining of which is discovered.

Luk. 21. 34.

THE FIFTH BOOKE.

Plutarch in
his discourse
of eating of
flesh.

Dronbnd

The spoile
both of the
bodie and the
minde.

Xenophon in
the first booke
of the institution
of Cyrus.

Dronbnd

Plutarch in
his Apoph.

They take
away our rea-
son & iudge-
ment.

Dronbnd

Matth. 7. 6.

Psal. 17. 14.
They over-
throwe the
health of the
bodies.

the stomacke. Whereupon *Heraclitus* a Philosopher being de-
maunded, which of the sences was the wisest; answered, that
which was least washed or wetted with wine. Not that the
wine is in fault, for that beeing moderately taken and with dis-
cretion, is very nourishing and wholesome, and doth not onely
cherish the bodie, but also quickneth the mind, as saith the Pro-
verbe. All the matter then lieth in the vsage, which being done
with moderation, is so profitable, that it serveth in steade of a
medicine or a preservative. But if it be immoderate, it is a very
poyson, as *Cyrus* saide vnto *Asiages*, who demanding of him,
why he would not drinke any wine, which was offered him in
a glasse: for that (saith he) I thinke it is poison, hauing seene not
long since, at those bankets you made your friends, that there
was no man which drunke wine, but within a little after, he be-
came so weake and feeble, that he could not goe, and so blockish
and dull spirited, that he was vnfit for any counsell: which a-
greeth very well with that, which a certaine *Lacedemonian* an-
swered to an other that demanded, why they liued so barely and
niggardly in their Citie, and that among other things, they drunk
so little wine. It is for that (saith he) we may consult the better
of our affaires, and least if we should buie too much wine, wee
should be constrained to begge our counsell of other men. And
it is a very rare thing to see drunken men so well advised, as of
them selves to aske counsel of other men. For they cannot be in-
treated to heare but with much adoe, though it be offered them:
and when as any friende they haue doe tell them of any thing,
they doe contrarie to their reputation and credit, they are either
angrie with them, or els laugh at them. And this was the reason,
why *Cato* the *Censor* was wont to say, that it was lost labour to
talke of vertue to the bellie, or goe about to perswade it: for that
it hath no eares to vnderstand that which one saith, especially
if you goe about to bridle his desires, or to rule his expences.
These are swine (as *Christ* said) which desire nothing so much
as to fatten them selves, and then to wallow in their filth at their
ease and pleasure. For that (as *David* saith) they care for nothing
in this world, but to fill their bellies. Behold now the state wher-
in these drunkards minds are, whose bodies surely are not much
better in the end, if they proceed on as they begin. For by reason
they

they surcharge and overlade their stomackes, and for that without any consideration either of the quantitie or qualitie of their meates, they deuoure whatsoever commeth next to hand as their appetite desireth, it is impossible but that there shoulde follow many raw & cold humours, & that their bodies being filled with corrupt & putrified matter, some of the become diseased with the gout, other have the falling sicknes, others palsies, others Apoplexies, some red eies, others rottē teeth, & some a stinking breath, & to conclude, their members & partes of their bodies become weake, and trembling in their ioyntes, and that in such sort, that one would iudge them to be the sonnes of Cain, (as *Saint Basill* saith) for that they are the inheritours of his paines and torments. And it is a wonder (as the same holie Doctor saith) that their bodies which are made of earth and clay being thus distempered, bee not wholly resolved, and that falling by pieces they become myre and dirt. For there is nothing that sooner extinguisheth the naturall heate, nor that consumeth the radicall humiditie wherewith it is nourished, nor to be short, that sooner withereth the beautie, vigour, and strength of youth, then excessse and gluttonie. And what is the cause that the diseases and the medicines are so multiplied in these latter dayes, that beside all the remedies and means which have bene taught in former times, and the moderne inventions for the preservation of mens lives, notwithstanding they are shorter and more fraile then ever they were? It is evident that the worlde fadeth apace, and that being nowe in his olde age, can not beget such strong and lustie children as it did in his luttie yeeres, and that the earth, which is wearie of bringing forth, can not nowe yeelde such savourie and wholesome fruite, as it did in the beginning for the nourishment of them. Notwithstanding, the principall and chiefeest reason that we are so weake and so full of diseases, and that in fourtie or fiftie yeeres we are so feeble and so broken, is our intemperance and riote, both in eating and drinking.

In former ages our fathers were in shewe but young stripplings at such yeeres as we seeme nowe to be olde and decrepitate, which may in parte proceede of the causes afore mentioned.

*was at the time
of the first
and glorie*

*In his sermon
against
drunkennes.*

*of the world
and of the
of the
of the*

*was at the time
of the first
of the
of the*

THE FIFTH BOOKE.

*Of the vigore
and strength
of our fore-
fathers, and
of the feeble-
nesse of such
as live in
these dayes,
and especi-
ally of such
as live at
their ease.*

*The originall
of this weak-
nesse and
feeblenesse.*

*The reason
why wilde
beastes are so
sound and
swift.*

5

*Gluttony &
drunkennesse
maketh a
man unfitte
for any ho-
nest action.*

ned. But especially for that they were temperate, and observed a good dyet. And for prooffe hereof, we see that artisans in Cities, & laborers in the fieldes, though they lye abroad night and day, be poorely clad and sparingly fedde, notwithstanding they are verie healthsome, strong, lustie, and in good liking. Contrariwise, great Lordes, Idle monkes, and many other slouthfull friars, who are full fedde, complaine, some of the goutte, others of the chollicke, this of the stone, and that other of the rheume, and every one so subject to death, and to be stopped vp with Apoplexies: in so much that a certaine olde father among them, vnderstanding that one of his familiars, who supped with him the night before, was suddenly dead after his comming home, answered those who tolde him the newes, that it was no wonder, for it was the ordinarie end of Religious men. Whereof then doeth it proceede, that such as are so daintily fedde, and eate of nothing but of delicate and fine dishes, are so blockish, and so vnfitte for any good thing, so vnlustie and lumpish: and that others, who are nourished with wheaten bread, with water, cabbages, rapes, and turnops are so lustie, and in so good plight? There is no man but may easily see, that the sparing and frugall life of the one sort with their painefull and laborious industrie, and the idlenesse of the other with their sumptuous and costly bellicheare, are the causes of this diversitie among them. Whereof proceedeth it in like manner that beastes, especially such as live in woods at their libertie are so sound, so swift and nimble, and that the flesh of such among them as are fitte to eate, is so sweete and delicate? if not of the great and wonderful care they have, to choose such foode as is most agreeable to their nature, and to eate so much thereof as may be sufficient for their nourishment? By this we may see, that there is nothing that more weakeneth our bodies, nor that sooner corrupteth the good and wholesome disposition of them, then our excessive eating and drinking with all kinde of bellicheare and superfluitie.

Seeing then that both the bodyes and mindes of drunkardes, are in such state and condition as we have before mentioned, it is not vnfitly said of some of the auncient wise men, that their soules and mindes serve them for nothing, but for salt to keepe their bodies in season, and to preserve them from stinking and rotnennesse.

rottennesse. And *Cato* seeing the monstrous and huge belly of a Citizen of *Rome*, marvelled howe such a man should do any thing to the honour of the Common wealth, whose strength and vigour of spirite was so diminished by riot and excesse; which maketh men so vnfitte to deliberate and advise of any honest and profitable thing of them selves, or to put in execution that which shalbe maturely determined by others; that they are fitter to sleepe then to watch, and more meete to sitte in their halles with tables replenished with daintie dishes, then to take paines abroad in broyles & skirmishes. For this cause the *Ephori* (whose office in *Sparta* was like the Censors of *Rome*) being ordained to controll all sortes, and to reforme whatsoever they saw amisse or disordered in any; espying on a time one of their citizens in a common assemblie, more fatte then the discipline of, their Citie would allowe of, commanded him presently to avoide the company, saying that it was a dishonour to their common wealth, a discredite to their lawes, and a shame for them selves, who were deputed to see them observed, that there should be found such a monster in a common assemblie: and not content to do him this disgrace, banished him their countrie as an vnprofitable member. O Lorde, when shall wee goe before these poore infidels and heathenish creatures, seeing wee are yet so farre behinde them, and so vnwilling to imitate them in this their abstinence, wherein they have shewed them selves to haue farre surmounted those whome in these dayes among vs, would be thought to make great profession of sobriety? their publique banquets in their common halles were so well ordered, that they were vsually tearmed thorowout all *Greece*, the schooles of *Abstinence*. And some called them by the name of scarcitie, for that there was no more meate, then was necessarily required for the nourishment of such as came thither. In steade of all other dainties they had their blacke brothes, whose taste maye easely be iudged by that which is reported by *Dyonisius* the Tyrant, who beeing desirous to taste of such a dish, whereof hee had heard so great report, sent for a *Lacedemonian* cooke, and commanded him to dresse him one of those delicatious toothsome dishes,

A worthe
example of
the Ephori,
whereby
Christian
magistrates
may learne
more severe-
ly to punish
gluttons and
belligods.

tes infidelit
Egrediatur

The absti-
nence of those
of Sparta set
dorne, to
condemne
the intempe-
rance of
Christians in
these dayes.
Plutarch in
the life of
Lycurgus.

Dyon

THE FIFTH BOOKE.

and charged him that he should spare for no cost whatsoever; which thing the Cooke perfourmed. But when it was presented vnto him at dinner, and that he founde it fitted not his taste, hee beganne to spit it forth of his mouth and to cast it away, and demaunded of his Cooke if this was the delicate meate of the *Lacedemonian* Kinges, of whome there was such great and famous report: yea verily (said he) and the reason why you finde it not so savourie in your mouth, is for that you eat not the sauce with it, which is to exercise your selfe after the *Lacedemonian* manner before you taste it. By this we may easely gesse what this lickerous and daintie dish was: as also of that which

*Plutarch in
the life of
Ageſſlaus.*

Ageſſlaus one of their Kinges did among the *Tharſians*. For as he passed thorowe the cuntry with his armie, the Magistrates and principall officers among them, in token of their gratefulnesse for the benefites they had received by him, and his favour towardes their Common wealthe, sent him great store of all sortes of fruites, plentie of venison, meale and cakes, and many other rare dainties that they had in store, and great abundance of strong and delicate wines which were made in their cuntry: which after he had verie thankfully accepted, hee onely reserved still the meale for the foode of his souldiers, and returned the rest to such as had sent it, saying that such things would not pleasure him any thing at all, but when as they would needes presse him to take all, he commaunded in their presence to give the overplus to the slaves and varlets of his armie, saying (to the ende they shoulde not thinke hee disdained their giftes) that such delicate dishes, as were fitte for nothing but to provoke newe appetites, were meeter for slaves then for men of a free estate and condition. Where is there among Princes at this day such abstinence, seeing they thinke they can never sufficiently shewe their royaltie and magnificence, if at their tables, yea in their Campes and sieges of Townes, they haue beside the abundance of meate, their junkets, banketting dishes, and other such like knackes to whet their stomackes? It can not be but that either them selves or their forefathers should be deceived, seeing that the one have reputed that dishonourable to them selves, wherewith others have thought to eternize their names.

The contrariety of great estates in these dayes and those of former times.

But

But we may say (in bewayling and lamenting this disorder) as *Alexander the great* said after he had vanquished *Darius*, and that entering into his tent he found so great abundance of all sortes of delicacies. What? Is this to be a King? In like manner may we marveile and say, Is it nothing else to be a Prince or great Lord, but to liue delicately, and to be sumptuously apparelled? That which I say of Princes, is by reason of the occasion ministred by the storie of *Agessilaus*, and not for that I thinke that daintie fare is proper and peculiar vnto Princes. For we can not picke out in these dayes so poore a mechanicall person, if hee once have but two crownes in his house, but he will spend parte thereof at the best ale, and at some daintie dish; for (as he saith) he must sometime needes have a good morsell. And howe is it possible that those Realmes and Common wealthes shoulde long prosper, where there is such great and excessive cheare? *Cato* wondered howe that citie could long continue, where a fish was solde for more then an Oxe: for that (as *Pythagoras* said) men being crammed with delicate meates, prelently waxe proude and slouthfull, by which meanes they hasten their owne destruction. For Idleness breedeth discord and dissention, and procureth them to offer violence vnto their neighbours: and by reason they have weakened their spirits, and so become sluggish, effeminate, meycokes, and idle bellies, they can not well governe those enterprises they have vnwisely taken in hand, but by reason of their want of discretion in martialing their affaires, are easely vanquished of their enemies. And this was the cause that *Darius* did so easely get the citie of *Babylon* (as *Daniel* and *Heroditus* reporte) while that *Balthasar* was busie in making of feastes and banquets for the Lordes and Ladies of his Courte. And this was also the cause that the *Carthaginians* did so often vanquish the *Romanes*, who never knewe howe to overcome them; or take their citie, vntill that *Scipio* beeing sent as Lievtenaunt and generall over their armies, had reformed the disordered and licentious life which hee founde in the souldiours; and that cleansing the Campe of whores, bawdes, Cookes, and such like companions, he had reduced them vnto their auncient discipline. This was also the cause that the *Gothes* and *Vandales* did so easely conquere *Italie*, and sacked

6. This historie written by Plutarch & others, declareth evidently that the great abundance of meate and drinke make men unfitte to discharge their duties.

The reason of that before alledged.

1. An example of *Darius*.

2. An example out of *Titus Livius*.

3. Example.

Looke the
Chronicles of
Carion.

4. Example.

Rome in the time of the Emperour *Honorius*, and that not long after the reigne of *Theodosius* the *Romane* Empire was so miserable dismembred, every man getting a piece as a spoyle devided, and yet neither prince nor lieutenant once endeavoured to make head against the enemy, for that their heartes were so daunted, and themselves so effeminated with pleasures and delights that they durst not enterprize any thing. And this was the policie of *Esbius Maximus*, who suffered *Hannibal* to enter into *Campania*, and sojourne sixe or seven moneths without any molestation, imagining that his souldiers, after so long and tedious travail, tasting the pleasantesse of the countrey, and the sweetenesse of the fruites which grew there in great abundance, would by and by become likerous and intemperate, and by meanes thereof would forthwith proove idle, sluggish, and vnconsiderate, and then it would be no great matter to overthrowe them.

Present
of
the
Kinges of
France, and
especiallie of
the line of
Merovingens.

Paulus Amilius the French historiographer, reporteth in his *Annales* of France, that the reason why some of our French Kinges have bene dispossessed of their crownes, and that by their servants and vassalles, was for that, they loving their ease and pleasures too well, committed the charge of all publicke affaires vnto others, and would not meddle with any thing, least they should deprive them selves of any of their delights. For if it happened that either their subiectes rebelled, or their owne domesticall servants conspired any thing against them, or their enemies invaded them with open hostilitie, or any other thing fell out of like importance, they were presently so astonished and vnprovided of Counsell, that they would easily agree vnto any thing that was offered: partly, for that they would not leave their delights and their wonted pastimes, and partly also for that they were so vnacquainted with state matters, that when neede required, they knewe neither how to begin, nor how to end.

6 Example of
a storie of
this age.

But what neede we run so farre to fetch examples to proove how dangerous it is to all sortes of men, but especially to such as have any charge, to let loose the reines to all pastimes and pleasures? It is not 2 yeeres since that *Casalone* of the principal towns of *Montferrate*, was surpris'd ypon the *Spaniards* by the prudent policie of the Lord of *Salvaizon*, who vnderstanding of a great banquet

banquet to be made at the marriage of a principall person in the towne, and that the gentlemen of the garison purposed to runne at Ilke and Turnie, and to make other disportes for the Ladies and gentlewomen there assembled, supposing that this occasion was offered as he wished, to further his purposes and to gaine the citie, first imparted his device to the Kings livetenant, and resolved with him vpon the order to be observed, and so expected the day of banquet: in the meane time so wisely and closely concealed his purpose, that he approached the Citie with all his troupes in the dead of the night, without being discovered, when as both souldiers & captaines being loden with wine and wearie with the dayes travell, were in their dead sleepes: and God knoweth they were but rudely wakened with drums and flutes. For surely the French bestirred them selves as lustily with their musike in the night, as the *Spaniards* did the day before with their daunsing. And though that this nation be greatly comended for their providence in the mannaging of all their actions, yet at that time did they not remeber what happened vnto *Troy*, which was take & burned by a like stratageme, although they had long valiantly defended the selves from the assaults & enterprises of the *Greeks*. And because that delicate fare and superfluitie, is a thing so dangerous among souldiers: *Scipio* during the siege afore *Carthage* cassered a Romane gentleman out of his ordinary bandes, for that it was proved against him, that during the batterie he had feasted some of his familiars in his tent, more costly and sumptuously then the *Romane* lawes & discipline would permit. And is there any thing at this day that make the *Turkes* to be more redoubted & feared in their warres, then the sobrietie which they vse, and the wonderfull travels they are accustomed even from their infancie? And there was nothing that so daunted *Pompey*, or that made him more to despaire of the victorie, then to understand that his enemies souldiers were so temperate, and so well acquainted with paines, and travaile, and all hardnes, that wanting victuals, they woulde like (beastes) eat such hearbes and rootes as they found in the fieldes, which so astonished this great captaine, that from that time forth his heart fainted, and he remained wholly in despaire to have any good issue in his enterprises. For as drunkardes, what wealth, authoritie, or friendes

intention of
T. Swan

Divers histo-
ries and ex-
amples to
prove that
Sobrietie is
the mother of
all happy suc-
cesse in all
militarie
affaires.
Scipio.

The Turke.
Iulius Cæ-
sar and his
souldiers.

Scipio.

soever they have, are notwithstanding contemptible, and esteemed of all men unfitte for any counsell, much lesse for any execution: so likewise sober men are never so poore or vnprovided, but that they are alwayes suspected and redoubted of their enemies, to be slayed and resolute men both in bodie and minde: and therefore he that will endamage them, must thinke thrise of the matter before he dare enterprise ought against them. And if they be to be assaulted by them, they thinke them selves little assured, vnesse they be both wisely and strongly defended.

There was nothing that *Cato* did so much marke in *Julius Caesar*, or that gave him so great occasion to suspect, that hee would one day alter their state and Common wealth, as his sobriety, and that he perceived in him a kinde of Ambition so strongly supported with patience, paines, and vigilancie, which were vertues that did attend vpon him: knowing very well that there is nothing that maketh men more moderate in prosperitie, or constant in aduersitie, or provident and circumspect in all their affaires whatsoever. These are the shortest, and most compendious wayes in a small time to gaine many friends, and to make ones selfe invincible against his enemies. These were the speciall weapons wherewith *Alexander* conquered *Asia*, (as *Plutarch* reporteth) and the preparations wherein he reposed greatest confidence to attaine vnto that height of honour, wher vnto he aspired, and of which he had long before conceived an assured hope. These were the bulwarkes and rampiers wherewith the *Lacedemonians* defended themselves, and maintained their libertie for the space of seven hundred yeres, in despite of all their enemies, who endeoured by all means possible to overthrowe them. And this was that which *Agessilas* answered vnto one that marvelled, that he being a King, and the other Princes of *Sparta*, lived so sparingly: why doest thou marvelle (saith he) seeing that of this frugalitie we gather our libertie, which is the most excellent fruite and plentifullest harvest, that can be desired in this world?

We may gather by these, and many other examples which are registred to this purpose, & which we may hourly observe, how necessarie a thing temperancie & sobriety is: to manage our affaires wisely, and to governe them warily, whether it be

Alexander.

monians.

As the former examples do shewe the fruit which is gathered by sobriety: so these shal follow declare the mischiefs caused by drunkennesse and intemperancie.

at home in our houses, or among our friends and familiars, or abroad in the common-wealth in the time of warre against our enemies, or in the Church among the people. For it is impossible, it wee be not supported by these deuine vertues, that wee should long walke without stumbling, and that beeing giuen to wine and delicacies, we should finde any way so large and spacious, that should be sufficient for vs to trauell in. Wee shall be endangered on euery side, yea of our servants and familiar friends, who will either robbe vs. or kill vs., as it fell out by *Holophernes*, whose head was cutoff by a poore woman by the like occasion; and vnto the Emperour *Commodus*, whom his concubine *Marcia* strangled after she had poisoned him; and vnto *Alboin* the King of the *Lumbarde*s, who beeing founde drunken in his bed, was killed by one of his wiues paramours. And who is able to remember the manifold inconueniences and calamities, which most men fall into through their riot and excesse? for wee may say of this, as *S. Paul* saide of couetousnes, that this is one of the pleasantest baits that the Deuill hath to entrappe and snare vs in his nettes. And this is the reason why *S. Peter* exhorteth vs, not onely to be firme and constant in faith, but also sober and vigilant to resist strongly, least we be entangled in his snares. Which is verie easie for the deuill to accomplish, if wee giue our selues vnto drunkennes, and betake vs vnto the pleasures and delights of the flesh. For beeing drunken, committed incest with his owne daughters, both against the laws of nature, the customes and manners of the most barbarous nations that euer were, yea and against common sence, which so abhorreth and lotheth this sinne, that the memorie thereof is most detestable at this day; and it is not to be doubted, but that this poore man knowing and considering the horriblenes of his fault committed in his drunkennes, did so bewaile his sinne, that all the rest of his daies seemed too little to lament and sorrowe for his transgression. *Noah* who was (as it were) the repairer and second father of all mankind, and such an one, as in the generall corruption of his age, had alwaies most constantly retained the faith, the law, and obedience vnto God, beeing drunke after the flood, and so forgetting the grauitie and quietie of a father, began to be despised and mocked of one of his children, and there

Sundrie notable examples.

Holophernes.

Commodus.

Alboin.

1. Tim. 6. 9.

1. Pet. 5. 8.

1. Lot. Gen. 19. 33.

Noah. Gen. 9. 21.

THE FIFTH BOOKE.

Sodom.
Gen. 18.20.

Ezec. 16.49

*Against the
excesse of
bankets and
feasts, and of
the mischiefs
that do ensue
of them, to
be hindrance
of christian
charitie.*

2. 2. 57. 1

thereby became so displeased with him, that hee denounced a most horrible curse and malediction against him and his posteritie, which in the ende was wholly rooted out. And what was the cause of those monstrous and horrible sinnes of the *Sodomites*, which mounted vpon euen to the throne of God, and pulled downe his vengeance and iudgement, in such sort, that hee hath made them a memorable example to all posteritie? was it not (as saith *Ezechiel*) their abundance and fulnes of bread, and all sorts of delicacies, which their land brought forth in abundant manner?

If it be so then, that our intemperance doe hasten the iudgements of God vpon vs, and that thereby we giue as great an occasion both to the Deuill and vnto wicked men to destroy vs, as they can desire: ought we not carefully to giue our selues to sobrietie, and to abandon these great and sumptuous feasts, which at this day are so exceeding, that, that which is superfluous, is more costly then that which is requisite and necessarie? for there are some such, as the very scrappes are sufficient for a great multitude: and in the meane season, we may see store of poore and beggarlie creatures at our gates and doores, so leane and hunger-starued, that it is a manuaile to behold them: who might very well be sustained and sufficiently fed with that, which serueth for nothing, but to kill and destroy vs. And what a madness is this, that a Christian man (who according to his promise and protestation made at his Baptisme, ought to mortifie and tame his flesh by abstinence and fasting, had rather euen burst himselfe and choake himselfe, his children, friendes, and seruants with wine and delicate dainties, then by his charitable almes to nourish so many poore and needy brethren, whom he seeth languishing, and miserably to pine away with hunger & thirst, cold, and other infinite mischiefs, which continually vex and torment them? *Diogenes* seeing a man to take great paines to nourish & fat his bodie; began forthwith to laugh, saying vnto those who were with him: Is it not great pitty, that this pore soul should take such great labour and care to repaire and strengthen the walls of that house, wherein his minde is imprisoned? And to say truly, it is a strange case that (against the nature and condition of other prisoners,) we seeke all meanes possible, to prolong our

cap-

captiuitie; and that we are so carefull to nourish and cherish our flesh in such idlenes, which is so vngrateful, so rebellious, so treacherous, and such a mortall enemie vnto vs, and so carelesse to giue a litle bread & water vnto the members of Christ Iesus, who are so trustie and assured friends. We doe not imitate herein the example of politike Capitaines, who studie by all meanes they may, to cut off all victuals from their enemies, and to starue them if it be possible, that they may the more easilie vanquish them: for we pamper our bodies, and furnish them with all kinde of necessities, to the end they may the better and more strongly wage warre with vs at their pleasure. I suppose we are afraid that our sensuall delights should not fructifie and increase sufficiently, but that they should bring forth briars & brambles too sparingly, seeing we are so indutrious to mucke the soyle, yea and take more pains herein, then men vsually doe to compassse their gardens and grounds. We strengthen that, to weaken our selues, and had rather (contrarie to the example of that auncient father, of who the tripartite historie maketh mention) that our flesh should murther vs, then we kill that. It seemeth that we liue to no other ende, but to fatte vp our selues. For we doe not eate, that we may liue (as did *Socrates*, and as we ought to doe, being Christians) but we liue, that wee may eate: as though our flesh were not continually too lumpish and heauie, and therefore lesse able to contemplate the wonderfull workes of God, and to walke in his waies. We still pamper it vp, that we may make it more vnweldie and more burdensome to the spirit, and, as it were, load it with such a masse of earth, that it may be better able by the weight thereof to presse downe our mindes, then they shall be available to lift vp them selues by their quickenesse and agilitie.

If we will tame a yong steire, and make him fit for the yoke; he must be coupled with an oxe that is stronger then him selfe, least he should drawe more backward then the other is able to pull forward. In like manner if wee will tame our flesh, and make it obedient vnto the spirit, we must diminish the strength of the one, and encrease the force of the other. If it be not consonant vnto reason, that the wife should haue greater authoritie in the house, then the husbände, especially if shee bee a foole,

He prooveth by similituds, the hurt that men doe vnto their bodies and soules by pampering them.

Other fit and proper similituds, to proue that frugality and sobrietie in our meates and drinkes, are most necessarie for the preservation of our health.

THE FIFTH BOOKE.

foole, carelesse, dissolute, voluptuous, giuen to drunkennes, arrogant, and a spend-thrift, yea though she be wise and vertuous: what coulerable pretence can there be alledged, that we should so debase and throw downe the noblenes and dignitie of our mindes, as to make them slaues and servants vnto that, of whom by right they ought to bee lordes and masters? which must needes follow, if we will suffer our bodies to liue so easilie and slouthfullie as they desire. For it falleth not out with them, as it doth with the ground, which the more it is compassed, the better it fructifieth: for they in deede knowe not howe to bring forth any good fruit, vnlesse they be leane, out of hearte, and almost abandoned and vntilled.

A pleasant
fable fisly ap-
plied.

Love fall of
your woman
no get me

Esop (the better to make vs vnderstand this) reciteth a pleasant fable of a certaine poore woman, who had a henne that laide her euerie daie an egge: now shee seeing that her henne was verie leane, and yet laied still after her accustomed manner, supposed that if she were fatte and lustie, she would lay twice a day; and with this conceit of minde, shee fedde and crammed her thoroughly, so that in a short space she became so fatte, that cleane contrarie to the expectation and opinion of the woman, shee left laying altogether. In like manner (saith the same *Esop*, in moralizing his fable) many there are, who in their base and poore estate, are very vertuous: but if they be once mounted to any degree of felicitie and abundance, and may liue easilie and wealthily, they giue ouer their former studies, and become carelesse, sensuall, and voide of all good works. Now imagine with your selves, if the Devill, who is as a ravening wolfe, seeing them so well fedde, and in so good case, doe not seeke to gorge him selfe with them. And how shall they escape him, seeing they are so fatte, that they can neither runne nor goe in the way of vertue? If then the daunger be so great, in the feeding of our carkases & nourishing them in idlenes and delights, shall not wee amende this in our selues, and be content with what so ever **G O D** sendeth vs, whether it bee breade or any thing else that may suffice for the health and good constitution of our bodies?

The frugality
of the heathē
condemne the
superfluitie
of the Christi-
ans.

The auncient Greekes called their bankets *Sysitia*, a worde that signifieth the frugalitie which was there obserued; which I

here

here set downe, to the ende that if (according to their example) we would invite our friends, we should make them such moderate and sober cheere, that there should be no superfluitie in any wise: and we should feede them so sparingly, that they should not surfet after their comming home; imitating herein the example of *Plato*, who when he invited any gesse to his *Academy*, vsed to set small store of meate before them, but furnished vp his table with sweete musicke, pleasant stories, and philosophicall discourses, and so delighted his gesse with this courteous and excellent entertainment, that they would stay at his house two daies after. But we deale farre otherwise at this day: for wee thinke now that we haue not made sufficient cheere, vnlesse our gesse complaine the next day, that they haue either the headache, or rawe stomacks, heauie and sleepeie heads, dull and blockish wittes. You would thinke that in stead of wine, they had drunke poison: and it is a lamentable thing to consider, that such as are invited and come vnto vs vpon our wordes, taking vs for their friendes and familiars, are oftentimes caried home to their houses by two or three seruants, as though they were our enemies, and such as we had wounded to death. O what treason and crueltie is this, that a man, who in friendship and good will is come to make merie and reioyce with vs in our houses, at our table, in our presence, and at our intreatie, should be by vs so daungerously wounded, that he shall not be able to helpe him selfe, neither with hand nor foote!

Plutarch in his discourse of table talke.

We abhorre the *Turks* and other barbarous nations, and that for good cause: esteeming them (as in deede they are) a savage and cruell people: and yet they are not so bad, as wee are. For that which they commit in time of warre against their enemies, we execute at home in our houses against our friends. And further, they in their furie quickly dispatch such as resist them; but we make our brethren and kinsfolke languish and pine away, and murder them at leisure, who come with an imagination to be courteously entertained of vs: and that, by giuing of some too much meate, to others too much drinke, which we cramme and thrust into their mouthes violently, euen as nources which giue their children pappe against their wills, ouerlading them with drinke, and furcharging their stomackes with meate, and

Of the barbarousnes and crueltie of those, who giue themselves with abundance.

con-

THE FIFTH BOOKE.

continually striuing to thrust (as in to a ball) a little more, either marmolad, & sucker, preserued delicacies, venison, sweet meats, and sundrie sorts of drugges, still to increase our appetites. If there be any that dare auouch that the bellie is nothing ingenious: it is an easie matter to prooue the contrarie, considering what sundrie sorts of sauces it hath inuented, and what skill in dressing of meats, which if they were not so handled, they were of no value or estimation. For most mens appetites are like itching soares, they must euer be rubbed: and we must if we wil haue that which we eate delightfome and pleasant, trim it vp and dresse it as curiously, as fond and foolish women doe themselves, to the ende they may seeme the more bewtiful vnto those who behold the.

There is no man that repenteth himselfe that he hath eaten too little: but too many that they haue eaten too much.

Excesse taketh away the pleasure of eating and drinking.

Plutarch in his Apoph.

But who is there that is afraid he should eat too little? and if that be true which *Simonides* said of speech, that many repent the that they haue spoken too much, but fewe that they haue beene too silent: So likewise it is true that many repent them selues that they haue eaten too much, but no man sorroweth for his temperance and sobrietie. It is strange to behold the inconstancy and mutabilitie of our minds. If we be drie we seeke by al means possible to quench our thirst: haue we quenched our thirst? we presently long for salt meats, supposing we shall finde the wine the better, and more pleasing our tastes. But we are deceiued: for as too bright a light dazeleth our sight, and too great a noise hindereth our hearing: so likewise too great curiositie in devising our pleasures, taketh away a great part of the fruition of our delights, nelther is there any thing that maketh our meate more sauerie, then hunger and health. For there is nothing so coorse, but a sound bodie wil wel digest, & drink water with great pleasure. Who hath not heard of that which is reported of *Socrates*, who (being asked by one of his friendes, why he ranne vp and down & fetched such gambols before dinner) said: that he provided sauce for his supper? As also of the queene of *Caria*, who in presenting her cookes vnto *Alexander*, told him they were the finest, & could make the most delicate meats of any in all *Asia*, & that it were not possible to find any better. To whom he answered; that he had no need of them: seeing he vsed no other cooks to dresse his meat, but such as *Leonidas* left him; and they were exercise and travell in the morning, to dresse his dinner, and a spare

*Alexander
to feed Gatten
of Caria*

spare and sober diet, to make readie his supper. Which thing the *Lacedemonians* considering, allowed nothing vnto their cookes, but salt and vineger: saying, that the rest consisted in the meate and in the paines taking. For there is no reason that the tables should bring our appetites to vs, but that we should bring our stomacks to them: and it should be sufficient for the board, to offer that which may suffice vs: for as *Socrates* saide, there is no meate more dangerous, nor from which we ought more charily to keep our selues, then that which bringeth hunger with it, when as in deede we are not hungrie, and drinke that maketh vs thirstie, when as in truth, we are not drie.

But peradventure some man will say; It is a great pleasure to the tast, to haue a table furnished with varietie of dainties, and e-
very dish his seuerall sauce. Let vs graunt them so much: but can there be any good pleasure, which doth preiudice thy health? and I would gladly know of these, who alledge this for themselves, what kinde of pleasure that is, and how long it endureth. For it is most certaine (as *Saint Basil* saith) that the throat of such liquorous and drunken fellowes, is like vnto a swift current, where the water continueth not long, and as soone as it is passed, the channell is forthwith as drie, as though there neuer had beene any water in it. And as concerning the qualitie of the pleasure, it is very leane, and (as the Poets speake of their loue) it is sweete and sowre. And if those who haue made triall thereof, would confesse the trueth, they would resemble it to those, who scratch too hard where it itcheth: and in a word, that it is rather in imagination, then in essence and in deede: for it alwaies draweth with it a marvellous vnquietnes both of bodie & mind, & encombeeth the naturall disposition & inclination. Whereupon dependeth the ease, strength, and alacritie of man. *Plutarch* (the more liuely to decipher this) propoundeth a most proper & apt comparison. Even as (saith he) there is a kind of tickling in the flesh, which causeth laughter, that is both vncomely & vnleemely, & like vnto a convulsion & shrinking of the sinews; so likewise all those pleasures of the bodie, which are prouoked onely by fantasie & conceit of minde; are sottish, feeble, troublesome, and farre differing from nature: and it is a cleere case, that the greatest number of those, who search for nothing so much as delicacies in their sauces, are such; & they rather eate & drinke of custome, then
of

*An answer
vnto such as
preferre the
pleasure of
the tast, be-
fore the
health of
their bodies.*

THE FIFTH BOOKE.

of any necessitie: and glutting them selues after this manner, they deprive them selues both of the pleasure and profit which they should enioy, if they would vse the creatures of God aright. And this is the reason that the bread, which of it selfe is so savorie, tasteth not in their mouthes, vnlesse it be sophistically vsed, and that the cookes by some forcerie haue metamorphised the naturall taste, and giuen it some other sauour, either starke naught or at the least nothing so good, as it was before. For nature surmounteth art in euery thing, & God is more expert in seasoning those things which he hath created, then the cunningest man who so euer. And here that may fitly be applied which *Lyfimaachus* said, who seeing him selfe by hunger and thirst to be constrained to yeeld to his enemies: and afterwards being permitted to drinke a little water, crying out on the sodaine, and saying: O God, how much to blame am I, that for a litle delight, haue lost a long & an exceeding great felicitie? So like wise all drunkards & liquorous persons, should thinke them selues that for a small pleasure, they would take out of season, which also is full of gall and bitternes, they loose their naturall delights; as quiet & sweete sleepes, a quicknes in their sences, a merinesse of heart, a good disposition and an abilitie of al the parts of their bodies, al which they enioy by abstinence and sobrietie.

*Plutarch in
his treatise,
why God of-
tentimes de-
ferreth his
iudgements.*

*Not
dilecto
hanc
eye* An answer
vnto such as
thinke that
their goods
were giuen
them to no o-
ther end, but
to spend the
prodigally.

There are some, who thinke sufficiently to excuse their prodigalitie, for that they are rich and wealthie. Howe should wee spend our reuenewes (say they) if we should not liberallie entertaine our friends? as though God had giuen them their wealth only to this end: and as though there were no poore men in the world, and that there were no other meanes to trie their charitie: as though they could not possible be charitable towards the needie, but were constrained to be dissolute and prodigall: as though the table were the foundation of friendship, and the taverne the strongest and surest place to shut vp friends together. As though (to applie that vnto them, which *Themistocles* said of himself & of his children, after they were banished from *Athens*) all their goods were lost, if they them selues were not lost with them. These men make me remember them, who aske how they should spende their times, if it were not at tennys, or at courting and making of loue: as though there were not many o-
ther

ther exercises more honest, and more profitable, wherein so precious a thing as time is, may be better spent.

We know all the meanes that may be to gather riches, and yet we can not learne one way how to spend them. Let euery man iudge if it be not true which I say: that is, that these men of whome I haue spoken, doe more willingly and ioyfully spend a hundred, yea two hundred crownes yerely, if they haue them, in banquetting and chearing, then they doe a hundred shillings in comforting the poore and needy, who craue it at their hands for Gods sake. And that it may be so, they inuite one another to their houses, yea, and they are very angry, if being bidden they refuse to come. But if they be neuer so earnestly entreated by the other, to relieue them in their extreame neede and necessitie, to giue them but the hundreth part of that which they spend riotously, they will in no wise agree to it, vntill they be euen compelled thereto by their long and earnest petitions. Which doeth notably bewray their affections, and what desire they haue to helpe one another. But I wonder they are not ashamed so to profane the holy and sacred name of friendship, which if it be sure and firme, can haue no other foundation, nor be by any other meanes retained, then onely by vertue: or that they are not afraid to offer such great iniury to their friends, as to account of them, as of flatterers and clawbackes, who can not otherwise be retained, but with traynes and baites.

prodigall men
The extreme
misery of
prodigall men.

And yet I will not condemne the laudable custome that Christians vse oftentimes in visiting one another: but my desire is onely, that the great preparations which are commonly vsed at our feasts and banquets, may be reformed: for that (in my opinion) they are very scandalous among Christians, and are a principall occasion, why that discipline, which ought to be among them, is so corrupted. And it is certain, that if our friends be vertuous and well giuen, they will be content with *Pythagoricall* banquets: and if they be otherwise, we may say with *Socrates*, that a litle is to much for them. That great king *Cyrus* being demanded what should be prepared for his supper, answered, nothing but bread, for that he would suppe by the riuers side. *Epaminondas* being come to one of his friendes

*What banquets Christi-
ans shoulde
vse.*

THE FIFTH BOOKE.

houses, purposing in friendly mannerto dine with him: and seeing such great preparation was made to entertaine him, made a very short returne, saying, that hee euidently perceiued that all which was provided, was not for his dinner: but rather that he had intended to offer some great sacrifice to the gods, seeing hee had provided so great cheere. *Augustus Caesar* being entertained with small cheere, and a frugall dinner, tolde him that had provided it, secretly in his eare, that before that time hee neuer knewe him to be so familiar a friend. If we had honest friendes, and wee our selues were such vertuous guests, we would neuer finde fault with sober and frugall diet: but with *Augustus* acknowledge wee loue them so much the more, for their familiar and friendly entertainement.

*Whether it
be a thing
unbecoming
rich men to
live sparingly*

But some will say, it were an vnciuill and an vngentlemanlike thing, that a man, who hath great reuenues, should bee so exactly gouerned at his table. For answer whereof, I will alledge nothing, but that which one of the ancient Philosophers saide vpon the like occasion: that is to say, As a cooke greatly faileth in his arte, who hauing plentie of salt by him, would needes therefore put more in his pottage then is sufficient to season them: so likewise, doeth hee grossely, who respecting nothing but his abundance, will needes haue more meate at his table then is sufficient, either for himselfe, or for others who sit with him. And surely let vs bee as sparing as wee may, yet doe we oftentimes passe the bounds of sobriety: and ten to one there is something superfluous. Moreouer, there is no greater ciuilitie then that which proceedeth of vertue, and within the limits hereof all honestie is bounded. And to conclude, if wee affect glory and commendation, wee should rather seeke it in moderate abstinence, then in superfluous riot. But our perversnesse is so great, and our affection so disordered, that we are not barely contented to be vicious, and to glory in our naughtinesse, but wee will needes disgrace and blame vertue which contrarieth our desires, and so make it more contemptible, hindering others from going forward in goodnesse, who are backward enough already. And this maketh vs call honest sobrietie

by

by the name of niggardlinesse, and a godly reformation of life, wee account hypocrisie and dissimulation: and in a word, wee terme wisdom, cowardlinesse; zeale; rashnesse; constancie, obstinacie; iustice, cruelty; magnanimitie, boldnesse and presumption. There is no vertue, but that which concur-
 reth with our affections, neither yet any vice, but that which is contrary and repugnant to our desires.

There are others, who thinke to defend themselves against reason, with alledging custome: who neuer consider, that by this meanes they seeke to establish the most cruell and execrable tyrannie, that euer was. For if it bee tyrannicall to make lawes contrarie to reason, onely vpon a selfewill, what shall wee say, when as we execute them and continuethem cleane repugnant to the lawes of God, and all good order? I would demaund of them, if it were sufficient for a thiefe to defend his robberies to alledge custome? Or to murtherers, and whoremongers, to say, that they haue bene giuen and ad-
 dicted thereto euen from their cradles? If wee must allowe of things by custome, nothing were more allowable then vice. For this is one of the most auncientest things that is. It began by and by after the creation of the worlde, and hath continued and multiplyed euer since vntill this day: at which time, it is more strong and force-
 able then euer heretofore. But notwithstanding, wee are so farre from being able to prooue the goodnesse thereof by custome, that as good and honest things, the more ancient and the more allowed and practised that they haue bene in former times, the more commendable they are at this day: so likewise those things, which in their natures are naught and dishonest, by how much the more ancient they are, and authorized by time and continuance, and so may claime, as it were, prescription: by so much the more damnable and wicked are they to be deemed and accounted.

The last and finall reply, which is vsually made when as this matter is debated, is a demand or question in saying who would leaue the old fashion for the new? and thus every one watcheth other, and expect who shall begin first. But I would gladly know this: whether we be as long in committing faults, as we

Against such men who to excuse their exesse alledge custom.

Against such as condemne all reformation under pretext of noveltie.

THE FIFTH BOOKE.

are in consulting how to amend them. And whether that which God hath commanded, and which is consonant to reason, which is pleasurable and profitable should be disputed and consulted of. And is it not great pity, that if the question be mooued of any folly or lewdnesse, there should be so many to aduance and set forward themselves, and euery one struing to gaine the victorie of that, whereof there is no other guerdon but shame and confusion, and which is continually accompanied with wofull repentance: and that there should be so fewe, and those so backward and wayward to follow vertue, of which we may be sure to reape great gaine, and most ample recompence?

*A description
of the most
sort of men,
who at this
day glory in
the name of
Christians.*

We are like vnto those harebraines, and desperate aduenturers, who are as valiant and hardy as *Sampson* or *Perceforest*, to beate and breake open a poore countrey mans dore, to steale his hennes, to rauish his daughters, and to filch and pilfer whatsoever he hath in his house: and in other things so fearefull and cowardly, that being in the warres, they tremble at the sound of euery trumpet. Good God, how long will it be before we passe ouer this large field of Christian vertues, seeing we are so idle and slothfull, that we can not or we will not trauell to the end of one furlong! When shall we embrace these noble and beautifull ladies, if we be afraid so much as once to salute them? they should rule and be the mistresses of our hearts, and yet we wil hardly allow them any place in our mouthes: but these are old complaints, & (as I think) very vnprofitable. For as though men were starke dead, there are no eares that will heare these or any other remonstrances, tending to the reformation of disorder and abuse. And how is it possible we should heare, when as we will not so much as listen to the lawes of nature, which is the common mother of vs all? For the better to teach vs, and as it were, to compell vs to sobrietie, shee offereth such things as tend to pleasure, with a very niggardly and sparing hande: as wee may see in all delicate sortes, either of fish, foules, or beastes, whose flesh is esteemed and accounted daintie and pleasant: whereas otherwise, shee seemeth almost prodigall, in prouiding vs all things fit for our necessitie: as bread, wine, and such ordinarie meates: to the end, that on

the

hola natura.

the one side there should be no man so poore, but might be able to relieue him selfe by his labours: and that on the other side there should bee no man so rich, which should not bee somewhat restrained from his pleasures by reason of the difficultie and scarcitie of such things, as may serue him thereto, or else for the great expences which must ensue, if he will needes enioy them.

Beholde the counsell of wise and prouident Nature: but what of that? we will contrary nature all that we may: and we will haue wine from *Candy*, raisons from *Damasco* and *Corinth*, dates out of *Egypt*, spices from the *Indies*, millions from *Naples*, cheefe from *Millaine*, comfites from *Spaine*: and we are neuer contented with those things our owne countrey will afford vs, although they be more profitable and wholesome for vs, then those of forraine Regions. Nay we proceede further, and wee stitue, as it were, with necessitie. For neither warre, famine, imposts, losse, and such like miseries, are sufficient to compell vs to giue ouer our pleasures. And albeithese great afflictions are sent of God, who by his punishments would make vs acknowledge our faultes, to the end we should turne vnto him in all humility and reuerence, that so he might be appeased towards vs, and forgiue vs our sinnes. Yet notwithstanding there are few that thinke of this, and none that (to auoide his iudgements) will doe otherwise then they haue beene accustomed. For there are now as many feasts as euer were: singing, daunsing, piping, masking, sporting, and playing were neuer in greater vse: euery botcher will haue his minstrelsie, and spend his peny to fetch a friske with the maides in the countrey. Yea, and those places where there is greatest trouble, abound most with dissolutenesse and intemperancie.

The dissolutenesse and riot in these daies is insupportable.

And yet for all this, they complaine of the scarcitie & dearenesse of wine, and neuer consider that themselves are the principall occasion therof. For how is it possible that this marchandise should not be deare, seeing it is so well sold in all places, and at all times? In *Lacedemonia* cookes gained very litle, for that the people were contented with simple cheere, and gaue not themselves to riot and spending. If we in like manner would be content with such wine as our countrey affoordeth,

Against such as complaine of the scarcitie of delicate wines.

or if there bee none, to take such drinke as God hath there provided; the Vintners should not be so rich as now they are: nor the marchant should neede to fetch Malinesey from Venice, or Sackes from Spaine, nor any wines out of Gasconie: neither should they gayne so much by our licoroulnesse as now they doe. Wee may answere such complaynants, as *Augustus Cesar* answered those, who tolde him that the people of *Rome* grudged exceedingly, for that wine was so deere. My sonne in lawe *Agrippa* (saith hee) hath wisely provided for this inconuenience, and that they shall not hereafter complaine of thirst: for that hauing the charge of the conduites, hee hath so wisely ordered the matter, that there will bee plentie of water in euery corner of the citie: and God be thanked, wee haue plentie of this moisture in euery parte of the lande: and if it chaunce, that some places be lesse provided for then others, yet it is an easie matter to digge pittes and welles, so that it happeneth through our owne negligence, if we want wherewithall to quench our thirsts.

An answere
vnto such as
modde their
heads, & knit
their browes,
when they
haue any
man speake of
reformation.

I feare mee, that among those, who will spare so much time, as to reade this discourse, there will be some carpers and cavillers. But I woulde desire them to consider, whether that which they say be consonant to reason, and whether such gidding and scoffing may bee more auailable for them to prooue and consume their intemperancie, or forceable for mee to conuince them, and confirme that which I haue spoken touching the corruption of this miserable worlde, wherein vertue is not onely vnkowne and neglected, but it is despised and scorned, as well of those, who would follow it, as of others, who doe nothing but in shewe commend and maintaine it. And the reason hereof is this, for that our lustes haue had in times past, and yet retaine at this day such libertie and licence, that there is no man in the world worse welcome then hee, that indeauoureth to bring them to obediēce, or seeketh to reduce them to any good order. But the scoffes of these mockers, ought not to discourage vs, who are zealous in reproouing of vice where wee finde it, neither yet may hinder vs from commending of

vertue

vertue both by worde and writing, wheresoeuer we finde any loue thereof to appeare and manifest it selfe.

The difficultie which may seeme to bee propounded in enterprising a reformation of such disorder as is almost in euery thing, ought not to withhold magistrates from assaying and taking of this matter in hande. For the more difficult and hard the enterprize is, the more commendable is it for them; if they effect it, and bring it to passe. For in hard matters the desire onely is very laudable, and they need not doubt of the furtherance and assistance of Gods grace and holy spirite in giuing of them wisdom and fit meanes to accomplish their desires, and to bring all their counsels to a happy ende. For if hee be readie to heare all those who call vpon him faithfully, how shall hee abandon his chiefe and principall seruants, especially in that seruice, which tendeth to his honour and glory? they ought to consider that notable promise which he made to his seruant *Ioshua*, to be alwaies with him and to guide him in all his enterprizes: for that his heart was vpright and sincere towardes him, and that hee followed his statutes and ordinances without declining either to the right hand or to the left: assuring themselves, that if, as he was guided by the light of this lampe, so they would likewise bee illuminated thereby, they must in seeking for helpe at Gods hand to further their actions, referre them wholly to his glorie, and so hee will neuer faile them; but they shall sensibly feeble the care and remembrance he hath of them: not onely to support them against their enemies, but also to aide them in all extremities whatsoever, & whensoever they are objected, euen as he did *Iosua* in the conquest of the land of *Canaan*. For it was no more mastery for him to discomfit 30 kings, who proudly rose vp against him, then it is for a mower to cut downe the grasse of corne in the fields. And did not *Moses*, hauing no other strength but onely the power of God, and the rodde which he gaue him to carry in his hande, deliuer the children of *Israel* out of the captiuitie of *Egipt*, mauger *Pharao* and all his army? and hauing brought them thorough the redde sea dryshod, he led them also thorough the desarts of *Arabia* by the space of foure yeeres, notwithstanding, the windes, fendes, serpents, want of

An exhortation to princes and magistrates to reforme the disorder which is almost in all things.

Examples of encouragement.
1. Of *Iosua*.

2. Of *Moses*.

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water, bread, wine, and other vitailles: yea without any prouision or knowledge of the way, besides many other difficulties, which encoùtred them in all places whersoever they came. Nay he did more: for although he had to doe with an obstinate people, and such as would not here any wholesome instructions: whose mindes were greatly estranged, by reason of their errors, idolatries, and superstitions wherein they had bin nourished and trained vp in Egypt, yet notwithstanding did he not feare to alter their lawes & customs, & to giue them a new religion & forme of gouernment. In the execution whereof, hee found much murmuring & great rebellion in the beginning: but all fell out so well in the end, that he saw before his death, piety regarded and iustice established, according to the ordinance & appointment of God.

3.
Ezechias &
Iosias kings
of Iuda.

Ezechias and *Iosias* kings of *Iuda*, one of them being 25 yeres ole, & the other but 8 yeres of age, whē as they began to reign, did they not (as soone as they had any authority) restore and repaire whatsoeuer had bin wasted, spoiled, or prophaned, as well in the seruice of God, as in their pollicie & gouernment? without any consideration either of their youth, or of the danger wherto they opposed themselues, or of the resistance that might be made against them; all which could not terrifie them, or diuert their purposes.

4.
*Esdra*s and
the other go-
uernours of
the people af-
ter the capti-
uities of *Ba-
bilon*.

*Esdra*s, *Nehemias*, *Zorobabel*, & the other princes, who by the permission of king *Cyrus*, were returned frō *Babylon*, had a thousand & a thousand vexations before they could peaceably enioy the grant that was made them, & before (as it was granted vnto them by the letters patents of the king of *Persia*) they could be suffered to repaire the temple, & to plant their commonwealth. Yet notwithstanding, for all their little companie, and the small furtherance they had: and on the contrarie part, the great encumbrances, and the manifold complaints that were made against them at Court, they continued firme and stable in their determinate purposes. And nothing was sufficient to hinder them from their worke, or make them waxe colde in the action, but that trusting in the mercies and graces of God, they valiantly perseuered to encounter with all dangers that were obiected, as stumbling blocks, to hinder their course. And
they

they were not deceiued in this their expectation, for through the helpe and fauour of God, they ouercame all these difficulties and dangers in the end.

When as *Constantine* the great determined in the beginning of his Empire, openly to fauour, and also (if it were possible) to plant the religion of Christ Iesus throughout all the world. His friends and counsellors, to the end to diuert him, would deuise no meanes to effect his desires, nor he himselfe could imagine how to compasse so great an enterprize, considering the contrarietie and resistance that *Lucinius* and *Maxentius* would make, who were his consorts in the Empire, and both mortall and deadly enemies to Christian religion: and such also were almost all the subiects of the Empire, who did exceedingly detest it, for that it condemned all the religion of their forefathers. Notwithstanding all this, contemning all danger whatsoever, and respecting neither warre nor any rebellion of his subiects, hauing commended his estate, himselfe, and gouernment, and direction of his affaires into the hands of almighty God, he fell to put in execution, that which he had purposed, and that so happily, that his enemies being ouerthrowne and vanquished, and that in a short space, hee rased and pulled downe all the holdes of Sathan, that is to say, his Temples and Chapels of Idolatrie, abolished their ceremonies, dissipated their conuenticles and synagogues, disprooued and discouered their errors, and did so blason the abuses and abominations of their Priestes, that in short time euery man began to abhorre them, and presently hee called the poore Christians, out of woodes, out of desarts, out of holes, & caues, wherein they were hid during the fury and persecution of the tyrannicall Emperours, who were before him; giuing them commission to build Churches in all the townes and cities of the Empire, which should be dedicated to the honour of God, to the preaching of his worde, and the administration of his sacraments, which he hath ordained for the confirmation of the faith of his chosen and elected children. And for that they were poore and had all their goods confiscate, he caused them to be restored by an edict and decree of the Senate: and furthermore commanded, that in those places where there were great assemblies, there should be certaine

5.
Notable ex-
amples of *Con-*
stantine the
great in the
restoration
of the *Chri-*
stian Church.

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certaine summes of money deliuered vnto them, out of the common treasury, to the end they might be the better able to defray their ordinarie charges and expences, about their daily affaires; the which went so prosperously forward by the meanes of this good prince, the diligence of his seruants, and the blessing of God, that in lesse then ten or twelue yeeres, in stead of thirty thousand gods, who were receiued, allowed, and worshipped by the *Romanes* (as *Tertullian* reporteth) there was but one God, who was acknowledged and publicly adored in all the Empire: and in stead of a million of patrons and gods of protection, whom euery man inuented as his fancy serued, there was no more left then one only Christ Iesus, to whom euery one yeelded his obedience, confessing and acknowledging, that he was the onely path-way to righteousnes, grace, saluation, life euerlasting, and all kinde of happinesse and felicitie: and that there was no other, vnder whose protection they might safely and securely rest & repose themselves.

*The example
of Constantine
doth evidently
declare,
that nothing
is impossible
vnto those,
who resolute
with them
selues to serue
God.*

Who is there that will not acknowledge, that, in all the enterprises of this worthy Emperour, there appeared a manifest assistance & blessing of God, which made euery thing so easie: quite against the opinion of those, who in the beginning would haue examined this action with worldly wisdom? For there was no likelihood that sixe Emperours, such as he was when he began this enterprise, successiue comming to the Empire, & enjoying the scepter & sway thereof thirty yeeres, as he did, should haue finished that which he began. And yet notwithstanding God, in whome he reposed his whole confidence, shewed him so great mercy, and so fauoured his zeale, that he was not long before he builded him a temple, whose foundation and compasse contained almost 3 parts of the earth, which was habitable. Imitating herein, the example of king *Salomon*, who builded the temple of *Ierusalem*. This gained him the name of GREAT among his subiects, and did assure him of the loue and fauour of God, and purchased him an inestimable treasure in heauen, and in earth an immortall renowne among men: who will declare to all posteritie, the loue hee bare towards God and his religion, and his noble courage against his enemies, to establish and plant his feare in despite of who soeuer should oppose them.

themselves against it. And finally, the pity which he had of the whole Church, which was so great, that to deliuer it from that miserable and wofull oppression wherein it was, by the rigour of cruel tyrants, he doubted not, after the example of *Judas Maccabeus*, to abandon him selfe and all that hee had, to most imminent daungers and extremities.

Doe we not likewise see, that the remembrance of the iustice, godlines, and zeale, which all the good Emperours (as *Theodosius*, *Martian*, *Iovinian*, and *Valentinian*) had, to reforme disorders and abuses in the commonwealth, is at this time well knowne among many, & most pleasant and delectable to those that read their histories? And to come vnto our kings, Who is there that doth not highly extoll *Clovis* and *Charlemaine*, for that they had among their greatest affaires, such respect vnto the well ordering of all their townes and cities; and for that they would oftentimes summon their bishops and the other wise men of their kingdome, to consult what were the best way for the reformation of abuses, which did begin to spring vp at that present, or rather had begun to bud long before their times; and following that resolution which they had taken, would adventure their persons & their goods, to correct & amend the gouernment of the Church. Also the great constancie of *Lewis* the gentle, who shewed him selfe so vertuous and valiaunt in bridling the Cleargie of his time; that neither could their rebellion with his children conspiring against him, committing him to perpetuall prison and captiuitie, astonish or diuert him from his purposes. As also the wisdom of *Charles* the fifth, who considering the ignorance of the people, and that their want of knowledge was the roote of all vice, blasphemie, infidelitie, crueltie, and other corruptions, wherewith all estates were generally attainted, (in some sort to take away this miste, which so darkened and hindred the sight of so many in his time) caused the Bible to be translated into our mother tongue, besides many other good bookes; as those of *Augustine* of the city of God, and such like, which he iudged most fit & conuenient to instruct the ignorant? And shal we not also commend the piety of *Lewis* the 9. who made so noble a decree against swearers & blasphemers of Gods holy name, which by

6. Many other examples.

7. Many kings of France. Clovis and Charlemaine.

Lewis the gentle. Charles the 5. of France.

Lewis the 9.

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no meanes he would afterwards reuoke, no not in fauour of one of his nereſt friends, who had offended: neither yet would pardon him for any entreaty whatſoeuer? who likewiſe (as *Paulus Emilius* reporteth) would not be induced by any perſwaſion to beſtow a poore prebend vpon one, whom he iudged not capable thereof by reaſon of his ignorance. I paſſe ouer the cōmendable vertues of many other our kings, who by diuers memorable acts haue plentifully declared the hatred they alwaies bare to iniuſtice, & intēperancie. Whoſe remēbrance is conſecrated to all poſterity in moſt notable hiſtories: and whoſe examples ought to encourage their ſucceſſours, & all other kings and princes to doe their duties, that they bee not aſhamed and confounded when they ſhall appeere before the king of kings.

And to returne to our former ſpeech, frō whence (by occaſion) we haue ſomewhat digreſſed, we muſt vnderſtand, that beſides thoſe conditions wherof we haue ſpoken before, which may be reaped by ſobriety, there is alſo another moſt excellent one, & that is, that ſhe teacheth vs the way to chaſtity. For that which *S. Paul* ſpeaketh is moſt true, that whoredome & diſſolutenes are hatched by drunkenneſſe: & therefore in the end of the Epiſtle to the *Romans*, he firſt exhorteth thē to reform their tables, before he giueth any order for their bodies: teaching vs thereby, that all vncleanneſſe of life, do proceed of exceſſe & gluttony. The Prophet likewiſe ſearching out the cauſe of the iniquity of *Sodom*, doth attribute it eſpecially, vnto the abundance of the cuntry, & the plenty of all delicacies in their cities, by reaſon of the fertility of the ſoyle where they were planted. But before we goe any further in diſcourſing of the cauſes & occaſions of this kinde of pleaſure, it is conuenient to ſet down ſome of the miſchiefes and miſeries wherein it wrappeth all thoſe, who follow & hunt after it. I ſay ſome of them, for that it were an infinite labour to repeat them all, and in my opinion nothing neceſſarie: for that if we haue but a ſmal ſparke of reaſon & ſound iudgement, thoſe which ſhalbe alledged, wil be ſufficient to withdraw vs frō the loue & liking of it. Firſt of all therefore, it taketh away our hearts (as *Hoſea* ſaith) that is to ſay, it doeth ſo dull our ſpirits, that we become ſenceleſſe, and ſo cooleth the heate of our willes, that wee growe careleſſe and negligent, and as dull to followe any

vertuous

The beſt remedy againſt drunkenneſſe & gluttony, is chaſtity: by occaſion whereof, he entreateth into a diſcourſe of vnlawfull pleaſure, as whoredom and ſuch like: and diſcouereth the miſchiefes that enſue of them.

I.

It taketh away our vnderſtanding, and tranſformeth vs into brutiſh beaſtes.

vertuous endeavour, as if we were dead, and without life. And besides the taking away of euery good motion in vs, it depriveth vs also of all reason and vnderstanding, and so wholly transformeth vs into brut beasts. And vpon this occasion began the fable of *Circes*, whom, the poets (in declaring the operation of hir sorceries and inchantments) said to haue changed men into swine, & to haue bereaued them of all knowledge and loue of vertue, if they did but once kisse or behold her.

There is a certaine fish, which the Latines call *Torpedo*, which we terme slouthfulnesse, not for that it is slow in motion, but by reason of a secret vertue and hidden power that it hath: for being chased by the fishermen or by any other fish, she casteth forth a certaine venomous poyson, wherewith nature hath armed for her owne defence, which hath force to stay euery thing that is infected therewith: benumbing all the ioynts and sinewes in such sort, that they stir no more then if they had bin smitten with the palsie: & it proceedeth further: for being cast and spread abroad in the water, where the nettes are laid to take her, if the fishers chance to come & put their hands into the water before the force be past, forth with they become numme & stiff, & they can not stirre them. Wherein surely the nature of pleasure is very liuely represented: for if we will hunt after it, for that there seemeth to be some delight & happines in it, or for some supposed sweetnes which we hope for by the fruition thereof, forthwith it benummeth both body & mind in such sort, that the one can not deuise or imagine any good thing, neither can the other put it in practise or execution. Which may be very easily prooued by the histories and examples of all times.

An excellent comparison & fit for the prooue of this first mischief caused by whoredome.

But there is one among all the rest, that (in my opinion) is most memorable, and worthy to be considered of euery one, the better to driue them from this whorish and filthy affection. And that is the example of *Salomon*, who had receiued so many speciall fauours & singular graces of God, that he was, as it were, the wonder of wisdom, knowledge, industry, piety, faith, temperance, iustice, magnanimity, mildnesse & sobriety: besides, he had such worldly happines & felicity, that in glory and magnificence he was like vnto another Sunne: notwithstanding he was so bewitched & enchanted with this pleasure, that forgetting both God,

2. The example of Salomon a most notable prooue.

himselfe,

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himselfe, and his duty, he was not ashamed to abandon himselfe, & publicly to worship Idols, & to build temples for them hard by that, which he before had erected to the honor of God, & to sacrifice to some of those gods whom his concubines honoured, and adored. Who would euer haue thought that such a man, who (excepting Christ Iesus) was the best furnished of any that euer was in the worlde, and knew most perfectly the craft, cunning dissimulation, flattering vvordes, teares, and counterfaite dealings of all dissembling vvomen, should euer haue bene so deceiued and abused, that for to please his strumpets, vvould displease God, destroy his ovne house, and so villanously staine his glory, vnlesse he had bene out of his vvittes, & drovned, as it vv ere, in most extreame and bottomlesse follies? In vvhat danger then are vvee like to fall into, vvho haue not the tenth part of his vvifdome, nor of his other rare and excellent vertues, vvwhich did shine in him as bright as great Carbuncles, if vve once suffer our selues to be entised, and as it vv ere, lulled asleepe by the sweet songs of this vvicked and filthie pleasure?

Behold *Samson*, vvho had conquered all his enemies, & vvho
 3. *The exāple of Samson.*
Iudg. 15. 15. somtime had discomfited a thousand vvith the iawv bone of an Asse, vvho brake great cords of hempe as easily as vve can break litle threds, vvho caried avvay and pulled dovne the pillars vvith the houses of great cities, tare and rent Lyons in pieces vvith his hands, & did many other vvonderfull and admirable vvorkes: behold (I say) this invincible *Samson* vvvas vanquished, taken and bound by one vvoman, vvho deliuered him into the hands of the *Philistims* to be dravvne and haled like a beast, &
 4. *The exāple of Hercules.*
 to dispose of him at their pleasures. And did not *Hercules*, vvho had killed *Hydra*, vanquished *Cerberus*, strangled Gyants, & ouerthrowen so many monsters and tyrants to set men at liberty vvhersoever he came, did he not, I say, at length submit himselfe to *Omphale* to serue her as a slaue all the rest of his life? vvwhich he performed vvith such readines & deuotion, that (vvithout any regard to his person or his vertuous life ledde before, either to the dishonor & euil report which he vvvas like to incurre, nor respecting honesty & a cōmendable *decorum*, either the bad example & scandal he gaue to his subiects, nor the blot of his honour and fame before gotten) he feared not, so he might please her, to put off

off & disgarnish himselfe of his Lyons skin, wherwith he had bin alwaies attired, & cloth himselfe in womans apparell, with the distaff in his hand in stead of his club, which he vsed before, in-
deuouring by all meanes he could to make it apparant, that of a man he was become a woman? Wherby it is most manifest what force pleasure hath, which in so short a time wrought so great an alteration. For though that in respect of the sexe or kind, he was alwaies the same: notwithstanding, in regard of his idlenes, delicacie and ease, wherto he was wholly addicted in his latter end, he might wel be termed a woman. Seeing that princes, who suffer themselves to be so corrupted & effeminated by the pleasures of the flesh, are so named by the spirit of God in the Prophet *Esay*. According to which saying, an ancient Philosopher returning from *Sparta* a city of *Lacedemonia* to *Athens*, & being asked fro whence he came & whether he would, answered, that he came from a city of men, & was going to a towne of women, taxing thereby the pleasure of the *Athenians*, wherewith they were so effeminated and weakened, that they had no more valour and force then women and Eunuches.

Plutarch reporteth in his book (entituled of the fortune of the *Romanes*) that the goddesse *Venus* purposing to goe visite the *Lacedemonians* left her glasse, her girdle, and other womanish attire vpon the banke of the riuer *Eurotas*, which ranne by their city, and tooke a sworde and a buckler in her hand, and with such furniture and equipage presented her selfe before *Lycurgus* and the other citizens, knowing full well that otherwise shee should neuer haue beene welcome among painefull and industrious people. But if they would haue her goe from them, and dwell at *Cyprus*, *Paphos*, and in other places where shee was honoured, and adored, shee must (if shee looked to bee welcome) leaue off her armour and labour, and take to her againe her perfumes, her muske and sweete odours, and in stead of a valiant and stout warriour, shee must become a fine, tender, and delicate woman. And this disordinate and carnall pleasure doeth not only turne vs into women, but also it transformeth vs into beasts, as wee haue said before. Which the poets did couertly signifie by their *Metamorphosis*, & changes of many men, some into coves,
others

5. The lively
picture of
whoredome
making men
beasts.

others into dogges, some into hogges, and some into trees and hearbes. All which fables tend onely to this end, to giue vs to vnderstand, that this voluptuous humour doeth forth with be-
reave vs of all sence and reason whatsoeuer.

6. The example
of M. Anto-
nius, and of
other lasciu-
ous princes.

After that *Marcus Antonius* was taken with the loue of *Cleo-
patra*, he neuer effected any thing worthy commendation, or
becoming himselfe or any other worthy Romane Captaine: but
began from that day forward to grow worse and worse, and
became slouthfull, carelesse, light headed, and negligent in all
his actions. The vigour of his spirit (as *Plutarch* saith) died in
him & departed to goloue in the body of his loue. Though hee
had the halfe of the Empire vnder his gouernment, & therefore
by all likelihood an infinite number of matters to dispatch, yet
would he not regard them: neither yet heare the Embassadors
that came to the Court, neither prouide against the secret pra-
ctises of his enemies, neither yet any preparation for his wartes,
nor seeke to preuent the dangers he was like to fall into, no nor
yet would hee spare so much time as to entertaine his friendes
and allies. He studied for nothing day nor night, but to please
his mistresse: and so captiuated his minde, and brought him-
selfe into such slavery, that hee could not bestow one houre of
his liberty to ponder of his affaires. And this did not appeare
onely in him, but also in all other voluptuous kings and princes,
as in *Sardanapalus*, *Balsasar*, *Ptolomie*, *Phiscon*, *Caligula*, *Nero*,
Commodus, *Heliogabalus*, *Galiennus*, and the greatest part of the
Emperours of *Constantinople*, who hauing opportunity to fol-
low their pleasures, prooued men of no reputation, without any
great spirit or counsell, and of no execution whatsoeuer.

Secondly,
whoredome
weaknes &
maketh our
bodies feeble,
& ingedreth
many incur-
able diseases.

Let vs conclude then, that as it wholly extinguisheth and put-
teth out the light of our vnderstanding, so doth it also exhaust
and draw out all strength and vigour out of our bodies. I will
leauē vnto the Phisicians report how mightily it exhausteth our
spirits, our naturall heate and originall humiditie: as also how
it hindereth the concoction, whereby there are infinite crudi-
ties ingendred, and an vniuersall corruption of the blood tho-
roughout al the body. And finally, the dissolution of the sinewes,
with griefes both of head and stomack, and other innumerable
accidents which it bringeth to all intemperate and incontinent
persons

persons: leaving this discourse (I say) for phisitions to prove with arguments and reasons, I wil only say of this, as the ancient philosophers said of all pleasures, that they ended in sorowes: which appeareth in this most manifestly. For whom shall you see of all that great number that give them selves vnto pleasure, who complain not in the end, one of the gout; another of the sciatick; this man goeth with crutches, & that other is not able to stirre from the fire side: & few there are, who after they have bene tormèted with a thousand & a thousand miseries, have not bin constrained (to rid the selves from all their sorowes) to desire very often and sundry times to die? But this is the greatestt mischiefe, that some among them being fallen into such rottennes & putrefaction of their members, that neither them selves, nor any that come vnto them can abide their filthines, so that they lye still without any compassion of other men, neither can they devise how to comfort the selves in this their languishing and extreme torment; yea, the very remembrance of their former pleasures, and the sorow they conceive for their faults comitted, the shame & confusion they have, that their sinnes are so manifested & made knowen to al the world, with an opinion conceived, that in stead of pitie and compassion which men are wont to shew vnto their afflicted neighbors, they do nothing but laugh at them. All which out of doubt causeth a heavy repentance, & we see that accomplished in the, which *Esay* speaketh of, and foretelleth of the delicate dames of *Israel*, that in stead of their perfumes & sweete smels, which they spend prodigally vpon their bodies & about their clothes, there shal in the end be a most filthie savour & sinel, & in stead of their girdle, a rent, & that in stead of their tresses and goodly perriwigs vpon their heads, there should be baldnes, & for their fine linen wrought with gold and silke, they should weare sackcloth and courie canvasse, and for their great beautie in their faces, there should be sun-burnings, wrinkles & filthines, & in stead of their sweet songs, there should be nothing but cries & lamentations. Behold the estate whereto our body is brought by pleasure and delights? they first sucke out the moistnes, & then devide it by pieces, & make it ready for the wormes: whereupon *Diogenes* Diogenes. was wont to say, that as great plentie of victuals ingendreth and multiplied vermin in a house, so this voluptuous pleasure hatcheth all kind of diseases in our bodies.

Thirdly it
consumeth
our goods.



The answer
of a famous
whore to her
sorrowfull
lover.

Is it more favorable to our wealth and substance then it is to our bodies and mindes? there is not any patrimony so great, but it quickly consumeth it; the greatest treasure that ever was in the world, was that of the *Romans*; for beside the gold & silver which they had takē frō all the richest cities in the world to fil their own cofers, they had their yeerely tributes of every province vnder their subjection to maintaine them, lest they should diminish; & yet notwithstanding the pleasures of one *Heliogabalus*, of one *Caligula*, or of one *Nero* consumed & wasted all in 1 or 2 yeeres. There was not long since, a famous Courtesan in *Greece* named *Gnatbena*, who seeing on a time two gentlemen fighting for her, & that he who was vanquished, was exceeding sory for that he had lost her, & his fellowe wan her by force in her presence, said vnto him to comfort him withall, that he had not so great cause to be sory for his losse, seeing that the rewarde of such victories was not *Coronarie*, but *Pecuniarie*: that is to say, that the cōquerrers were not crowned with lawrell, with the ioyes & acclamations of the people, as was vsual in all other combats of *Greece*; but they must in such conquests be cōstrained to spend their goods with great shame, & must adorne the heads of their whores with habillimēts, their fingers with rings, & their purses with crownes & duckats. For the good Lady *Venus* is not content with bread & drinke, but she must have gold & silver, as *Phryne* another famous Courtesan said to certaine youths, who were assembled in armour to breake open a yong maidens doore, she would sooner haue opened the dore vnto you, (saith she) if you had brought silver, then she will for all your swords & pollaxes: giving thereby to vnderstand that this is the most compendious way to gaine those whom we desire, & the very same means that *Iupiter* vsed to accomplish his desires, (as the Poets saine) descēding in drops of gold into the laps of young women, and by that meanes tryed & assayed their chaltities. And this is but one ordinance of those which they are sworn to keepe, who wil needs folow & delight in their pleasures. For what a masse must they spend besides all this, among baudes and chamber-maides, to be a meanes for the obtaining of the goodwill of their mistresses; in banquets to shewe them selues sumptuous and magnificall, and in apparell to make them trimme and brave? O Lord God, is it possible that

tribed no niois sub to hnd men

men (if they were not blinde and senselesse) shoulde buy not only repentance so deare, (as *Demosthenes* said) but withall such poverty, shame, mockery, cozenage (with some few kind looks, a litle sigh, & a glance with the eie) what should I say more? such monstrous diseases, the wrath of God, and so many mischiefs?

It seemeth vnto me, that these things being considered, the ancient *Greeks* had great reason to call such as took this course, (lost men.) For how is it possible that they should be saved, who do so lewdly waste their wisdom, their reason, & all the vigour of their minds, the health of their bodies, their gold, silver, & revenues, and oftentimes the cuntry that hath brought them forth. *Diogenes* meeting *Speusippus*, who was going to the *Academie* in his coach like a minionly gentleman, and by his delicate and effeminate countenance declared his disordinate affection to his pleasures, passed by him without seeming to know him; which when *Speusippus* perceived, he discovered him selfe by speaking aloud, & saying, all health to thee *Diogenes*; & none to thee, (said he:) for it is apparant by thy doings that thou dost not desire it. We neede not wish health, peace, and prosperitie vnto such as care not for it: and such are these voluptuous persons; for the way which they take, and which seemeth so beautifull, pleasant, broad, large and spacious, leadeth them to destruction, as *Christ* saith. *Terence* in his Comedies being desirous to shewe vnto young men the nature and the ende of pleasures, to the intent they should take heed lest they be deceived by them, called them by the name of Calamities, that is to say, wasters and destroyers: to give vs to vnderstande that, which we daily finde to bee most true by experience, that wheresoever they fall, there is nothing but spoyle and destruction: and that they are like vnto that hayle, which God sent to beate downe the pride, and loftie stomackes of the *Egyptians*, or rather worse: for that destroyed nothing but that which was abroad in the fieldes, whereas pleasures destroy as well those things which are within, as those things that are without, that is to say, both soule and bodie, and leaveth nothing vnconsumed.

And therefore it is that *Antisthenes*, hearing one commend a voluptuous and pleasant life, desired him that he woulde goe and tell that sweete tale to the enemies of their COUNTRY: for

The great
miserie of
whoremasters
and volup-
tuous persons
prooved by
many senten-
ces and no-
table ex-
amples.

A continua-
tion of the
former dis-
course.

THE FIFTH BOOKE.

there was no better means or more cōpendious way to vanquish them, then to perswade them to pleasure: & said further, that he would wish them riches, ease, plentie, pleasure, & all kind of delights whatsoever, so they were void of vertue, for that by this means the goods which they have, are not only reserved for the selues, but likewise for others, who are superiors vnto the in vertue, in valour, & martiall prowesse. And yet to make more manifest howe dangerous a thing pleasure is, *Xerxes* after the reducing of the *Babylonians* who had rebelled against him, vnto their former obedience, condemned them to no other paine but to lay aside armes & the travels of warre, & to regard nothing but give them selves wholly to musick, to play vpon instruments, to make great banquets, to court their ladies, to entertaine the time with pleasant discourses, & to apparel themselves gallantly that they might please their mistresses. Whereby we may consider, that the King & his Counsell being greatly mooved with the rebellion of the said *Babylonians*, yet knew no better meanes to reduce them to their obedience, to punish them for their faults, to keepe them vnder afterwards, & to bind them with the chaines of perpetuall slavery & servitude, then to lay the raine in their neckes, and suffer them to abandon them selves to all pleasures whatsoever.

*Seeing that
pleasure is so
dangerous,
God exerci-
seth his chil-
dren vnder
the crosse, &
affliction of
the world,
least they
should perish
with the
world.*

And shal we thinke that if it were not a very dāgerous thing, that God would be so careful to keep it frō his children, who eue frō the beginning of the world vntill this day (as we may easily see by histories of former times, & examples of this present age) have evermore bin kept vnder the yoke of most rigorous discipline, & continually exercised with paines, poverty, abstinence, sicknes, malladies, captivitie, & other kinds of afflictions, in such sort, that if we wil diligētly cōsider the maner how God hath alwayes governed his Church, we shall easily see, that he was not more careful for any thig, the that pleasure shuld not enter therein, & therefore he hath suffered it to be so miserably afflicted in all ages: that by this means he might stop, as with bushes & thorns, every gap & passage. to keep out this furious & mad beast, which differeth nothing from a mad dog but onely in this, that the one doeth shed his venime by biting, and the other by kissing, and therefore is so much the worse, & more to be feared. For this as though shee were of our acquaintance, and came in friendly
maner

manner to salute and imbrace vs: and yet carrieth a dagger secretly vnder her cloake to stabbe vs, before we be able to spie out her treachery: and like the Iyie killeth vs with embracing and clasping vs.

If flatterers (according vnto the old opinion) among domesticall enemies, be the most cruell & dangerous, what shall we say of pleasure, who is so skilful & expert in trade & occupation, that she seldom trieth her cunning with any, but by & by she gaineth her desire, & findeth favor at their hands, & so enchanteth them, that ever afterwards they do nothing but seeke to please & serve her. There is no lyon, tyger, serpent, dragon, nor any other mischievous beast whatsoever, that wee ought more carefully to shunne then this. One may fitly compare it vnto that horrible monster which *Daniel* saw in his dreame, which with his nailes, and teeth of yron, tare, rent, and brake downe whatsoever was in his way, trampling all things vnder his feete. And it was very fitly said of *Diogenes*, seeing a Courtesan riding into the fields in a coach all covered with velvet, with chains & pearles about her neck, to solace & recreate her self, that such a cage was not fit for so cruell a beast, neither yet that the chains, which she had, were strong ynough to keepe her from doing of mischief.

Among diseases, we are most careful to avoid those which are most dāgerous, as the plague, the falling sicknes, madnes, & other poisoned sores are most of all abhorred, for that there are so fewe remedies for them, & those so hard to come by. Whereof then doeth it proceed, that we are not only not afraid of pleasure, but that we seeke and hunt after it, and vse al the meanes that we can possible to enioy it? *Architas Tarentinus* was wont to say, that there was not a more deadly poyson then it, nor any thing that did so suddenly dispatch men, as it did. Another saith, that it is a most forcible poison mingled with milke and ypcocras. Another saith, that he will in no wise suffer her to come nere him, for feare least by her enchantments she should make him mad. Another also saith, that there is no differēce betwene *Venery* & the falling sicknes, or *Epilepsy*. If then each one of these diseases severally by reason of their force and violence, make men exceedingly afraid of them, howe mightily should pleasure skare vs, which containeth all of them ioynly?

*To make vs
base pleasure
the more, hee
setteb downe
in the fourth
place, other
miseries
which ensue
of that which
do so snarle
vs, that we
we can by no
meanes ridde
our selves out
of them.*

*Pleasure an
incurable
disease, and
containing
all mischiefe
in it selfe.*

THE FIFTH BOOKE.

*Pleasure se-
parateth vs
from Christi
Iesus.*

But these are not al the mischiefs that it bringeth with it; for the greatest of al are, that it separateth vs frō *Christ Iesus*, with whom we can not be vnited vnlesse we forsake the world & the delights thereof: & that we do crucifie the flesh with all her pleasures & cōcupiscences; if we do not take vp our crosse vpō our shoulders to folow & go after him, to the strait way that leadeth to the kingdō of his Father, if we do not chastise our bodies, & keepe thē imprisoned in strait & hard servitude, if we do not hate our selves, & to be short, if we be not conformable vnto him in his passions and suffrings, all which things can in no wise agree with pleasure. So that whosoever wil love a voluptuous life, must needs forsake his savior *Christ Iesus*, & by cōsequent the alliāce he hath with God the father, in whose grace & fauour we can not remaine, but by the vnion which we have with his sonne. The Scripture also evidently declareth, that we can not be friends with the world, but we must needs be enemies with God: and seeing it is so, ought it not to be sufficiēt to make vs detest & lothe it? For if whēloever our eie, our hand, or our foot do offend vs, & draw vs frō the love of god forthwith we ought to cut thē off: what shal we do to this filthy sinne? We do justly hate & abhorre those men who would set dissention and discord betweene vs and our old friends, & shal we suffer this unhappy & cursed bawd to come nere vs, who seeketh by all means possible to provoke vs to make a divorcement betweene vs and our husband, who hath loved vs so dearly.

*It turneth
vs from cha-
ritie, and
estrangeth vs
from the love
of God.*

If (as *Horace* saith) it fareth with friendship as it doeth with wine, that the older it is the better it is: shall we not be ashamed so far to forget our selves, as to preferre the love of a cōmon strūpet, an vncōstant & disloyal naughtipack (which loveth vs to day & to morow hateth vs) before the most perfect, entire, cordiall & eternal love of our God, who hath loved & elected vs before the beginning of the world, & ever since, having most solēly espoused vs by his word & promises which he hath made vs, & the faith which we have givē therto, hath not omitted one jot of goodwill, but in all things hath shewed most singular kindnes towards vs, & hath alwaies vsed vs as lovingly as any husband doth his wife? let vs proove if we can, that he is indebted vnto vs in any thing? wherein is he bōūd to vs? and yet he hath nothing in his power, whereof he hath not givē a greater portiō thē we desire, & offered

vs more thē we wil take. We can not cōplaine of any thing past, cōsidering the infinite blessings he hath bestowed vpon vs most vnworthy men, & why should we feare any thing to come, seeing he hath promised never to forsake vs? For seeing he is immortal, he can not die; & being trueth it self, he can not lie; & being alwaies the same, he can not change: we neede not feare then, that death will separate vs, or that during life he will be wearie of vs. We ought rather to blush & be ashamed of our selves and of our follie, who leaving so sure and certen friendship, so honourable, pleasant, and profitable love, wil choose another, wherein there is nothing but dishonour, losse, displeasure, sorrowe, complaint, discontentment, feare and distrust.

Here is yet another point to be considered, & that is, that in a short time we must either leave pleasures, or they will leave vs; & shall we not herein acknowledge the judgemēt of God? for even as the light appearing vnto vs, & the meanes whereby we may know the trueth, if we either refuse it or disdaine it, we provoke God to punish this our ingratitude, and to give vs over into a reprobate sence, whereby not only the means of attaining further knowledge in Gods misteries, is quite takē from vs, büt also our blindnes is strengthened, & driveth vs forward to seeke after lies. In like manner, after God hath offered vnto vs his love, and hath taught vs the way how we should love him, if we violate & offer injury vnto the most amiable thing in the world, making no account thereof, he thē withdraweth his grace frō vs, & abandoneth vs to our desires, in folowing of which, we begin presētly to love our pleasures, which is the most filthie strumpet that can be imagined, and so would she seeme even vnto her lovers, if they could see her as in deede she is. But the greatest mischief of all is, that such as are in pleasure thinke them selves happy, & fortunate; for as the height & perfectiō of follie is, in that we please our selves therewith, & think that we are wōderous wise: so indeed cānot we be more vnfortunate, then when as we accōūt our felicitie to consist in those things wherein resteth our greatest miserie: and though we be in most wretched estate, yet we wil never beleewe it, nor give any credit vnto those who tell vs so. *S. August.* (who in many places hath notably expounded what true happines is) saith in his discourse touching the maners of the catholik church

Pleasure maketh men madde and furious.

THE FIFTH BOOKE.

that he can not be accounted happie, who can not enioy that which he loveth, neither yet he who hath that which he loveth, if it be hurtfull vnto him, neither yet that man which hath the most soveraigne and profitable good thing that is, if he love it not, nor care not for it. The reason is this, for that those who desire that which they can not obtaine, are tormented: those, who possesse those things which ought not to be desired, are deceived and abused: and such as care not for those things that are to be desired, and such as they must needs have if they will be happie, are sicke and diseased: which can not come to passe, but that he to whomsoever they happen, must needs be miserable. Wherevpon it necessarily ensueth, that such as desire to be happie, must both love and enioy those things that are absolutely good. And there is nothing so, but God: he is the fountaine, the spring, and the original of every good thing which we can desire: our hope for to satisfie our desire; and therefore we shall never be happy before we come vnto him. We must not come short, nor we must not go too farre; for the one is dangerous, and the other is superfluous & ridiculous. For that on this side of our God, there is nothing firme and stable; and beyond, there is not any thing at all. So if we will be vertuous, we must followe the meane, as our Captaine and leader: so likewise must we repose our selves wholly in him, if we will be absolutely happie and blessed.

*Such as seeke
their felicitie
in pleasure,
are enemies
to vertue,
reason and
veritie.*

Those then who seeke for their felicitie in pleasure, & thinke to finde it if they may rest in ioy and delight, are they not farre from their account? yes certainly, and so much the rather. for that their mindes being possessed with this false opinion, they are hindered (as *Aristotle* saith) and made vnfitte to receive any perswasion which is offered them, to drive this conceite out of their heads, and to make them know wherein true felicitie consisteth. For there is nothing more arrogant and vntractable then man, if he be once perswaded that he is happie, and then there is a certaine kinde of morositie and disdainfull arrogancie, which maketh him vnfit to vnderstand any demonstration, be it never so plaine and forcible to correct his manners. And this was the reason why *Plato*, being required by the *Cyrenians* (who were a dissolute people, and wonderfully addicted to their pleasures) to make & devise them some good lawes, wherewith the govern-
ment

Plutarch.

ment of their common-wealth might be amended; refused to graunt vnto their requests, though it seemed to be a very ciuill and commendable demand, saying; it was a hard matter to bring such a nation vnder, and gouerne them by lawes, who by reason of their wealth and abundance, accounted them selues so happye. And therefore *Christ Iesus* teacheth his Disciples, that they should not cast pearles before swine, who haue no other God but their bellies, nor any other felicitie and paradise, but to wal- low and tumble in their owne filthines. Math. 7.

But I pray you, if it were not very bad, needed there so many examples and reasons to make men hate a thing, that is of it selfe so odious, and to induce them to embrace that which is so amiable? is there any thing so full of vnspeakeable pleasure, as is our God, who is loue it selfe, and the causer of that which maketh vs loue his creatures? Let vs a little consider howe pleasing and agreeable it would be vnto him, who is the author of all beawtie, comelinesse, order, excellencie, and dignitie of things what so euer is in the worlde? If in a moment by his word alone, he hath created the heauens, the elements, and all things else what so euer, and that in so singular and excellent a forme and fashion, that in regarde of their admirable comelines, the *Grecians* termed them by this name *Beawtifull*: what shall we thinke of him that seeth the affections of our hearts, and what so euer is in vs, that maketh vs to admire them? if the vse and profit which wee haue of his creatures, doe teach vs the greatnes of his bountie: if the continuance of all things doe in liuely manner declare his power and his eternitie: if the excellent and exquisite manner of building of so wonderfull a frame, doth sufficiently declare his wisdom and skill: I would know if this rare beawtie which appeareth in all his workes, will not make vs thinke and consider, how farre he him selfe surpasseth all in glorie and beautifulnes? for these are but small beames comming from that wonderfull and surpassing light that is in him.

The beawtie of vertue is so great (saith *Plato*) that if men might see it with their eies, they would be ravished with the loue thereof. Then that of God must needes (by reason) be farre more excellent. For he is the father and patron of all, and yet notwithstanding both the one and the other haue so fewe louers in

*The first
proofe of the
mischiefe a-
fore named.*

*The second
proofe.*

THE FIFTH BOOKE.

in this world, that neither he can get a wife, nor his daughter a husband to marrie her. The Sunne which compasseth the earth euery day, inlightning and heating the creatures thereof, hath seemed to be so beautifull in the eies of some, that they haue made an *Apollo* and a *Phæbus* of it, erecting temples, and offering sacrifices therevnto, and honoured and adored it as a God. And yet the great Sonne of iustice and righteousnesse, who is the fountaine of all brightnes, can not finde so much fauour as to bee acknowledged of his owne subiects, for their Lord, or reuerenced as a father, or heard as a master, or adored as a Creator, refuge, and protectour: and yet for all this, that he may draw them vnto him and procure them to doe their duties, he sheweth them his power, and imparteth to them of his grace, wisdom, happines, beautie, and greatnes, so much as is expedient and sufficient to make them belecue that he is perfect, and replenished with all vertue.

An amplification of the former profe, by a fit comparison.

Was not this a strange miserie and perversnesse in our nature, that seeing the beautifull and goodly colour which appeared in the fruit of the tree of knowledge of good and euill, though it were subiect to rottennesse, yet wee had such a desire to eate thereof, against the expresse commaundement of God, without being afraid of his anger, or to loose his fauour, from which we are estranged by this meanes, neither of the shame and confusion which we purchased vnto our selues, loosing his most precious and excellent graces, which he had so abundantly imparted vnto vs in our creation, neither of death nor euerlasting malediction, vnto the which wee haue made our selues subiect, could divert and turne vs from this vnruely and disorderly appetite? and that on the contrarie, by the incomparable and eternall excellencie of our God, we cannot be mooued nor perswaded by any means what assurance so euer we haue of peace, of life, ioy, tranquillitie, blessing, happines, and felicitie; to the which by this meanes we may attaine. For there is nothing but the brightnes of his countenance that can make vs happie, and satisfie vs in our desires.

The excellent contentation which Gods children haue in him.

This is that which contenteth the Angels in heauen, which so rauished *S. Peter* in the mountaine, and that which the Apostle *Philp* desired to see. This is the end of our hope, and the fruit of our faith: this is the consolation which our poore parents had in their

their griefes, and the proppes that sustained them in their temptations: this is the rest and end of all our labours, & this is the summe of all the promises of our God: this is that which *Christ Iesus* hath purchased for vs by his death: this is the consummation of his mercies: this is that which the eye hath not seene, nor the eare hath not heard, nor the heart of man can conceiue, which notwithstanding is laid vp for the faithfull: this is the river of his pleasures, whereof he hath called vs to drinke: this is the spring of our life: this is the banquet and the marriage he hath called vs vnto: this is the table where we must sit: this is the bosome of *Abraham* whether *Lazarus* was caried: these were the heauens that were opened to *Saint Steven*, to comfort and strengthen him, when as he was stoned of his enemies for the truth: this is the glorie whereinto **C H R I S T I E S V S** is entred by his death: this is the lande of the liuing: these are the riches and inestimable treasures of the kingdome of **G O D**: this is the tree of life: this is the day without night, and the continual springtime: this is a great Ocean sea of peace, of ioye, of glorie, and of what good thing so euer we can wish, desire, hope for, or receiue, and the greatest gift he can bestowe of vs: this is more then I can speake of, and farre surmounting the capacitie of men and Angels: this is that whereof we can not preach, and whereof others cannot thinke sufficiently to makethem loue it. There is no want of beautie in this face: there is no such thing as maketh other faces verie displeasing, and that is vice and imperfection: there can bee no exception: all thinges that are therein are most perfect and exquisite, both in the iudgement of heauen and earth.

Howe falleth it out then, that there are so fewe in loue with God? If any man be commended for his wisdom, his eloquence, his strength, his paines, or any other vertue, euery man desireth to see him, and we loue him oftentimes before we see him. As for example: who is there at this day, that doth not loue *Abraham* for his faith, *Ioseph* for his chastitie, and *Moyse* for his wisdom, vigilancie, and fidelitie; *Samson* for his strength, and *Dauid* for his clemencie and curtesie, *Salomon* for his wisdom and magni-

An other comparison of the excellencie of the seruant, compared with the excellencie of the master.

THE FIFTH BOOKE.

magnificence, *Elias, Ezechias, Iosias*, and *Mattathias*, for their great zeale, and likewise *S. Paul* for the innumerable vertues that were in him? and if we adore their memories with so great reverence, and such singular affection; what would we doe if they were aliue againe, and in our presence? and yet notwithstanding these were seuerall vertues in each of them, one in this man, and another in that: and to speake truelie, their was in euery of them but the seedes of these graces. If then as imperfect as they were, the very remembrance of them is most delectable and amiable; howe reuerent and beloued shall the remembrance of our God be vnto vs, in whom they are all vnited and conioyned in all perfection?

*The third
amplificati-
on which
make:h men
altogether
inexcusable.*

But this is not all our ingratitude. For seeing that when wee haue seene a goodly tablelet, or beawtifull tapistrie, we presently are desirous of them, and we will giue, we care not what; so we may haue them, yea more a great deale then they are woorth, though they be but dead pictures, and that the sight of them will serue vs for nothing, but to please our eies: shall our God, who doth dailie discover his face vnto vs, and offereth vs continually most perfect pleasure, shall he (I say) be left vnlooked at, or not contemplated of any man? in thus doing, we evidently declare, that either we know not how to make choice of good things, or else that we doe not choose them for loue and affection. For if it were possible to take all the beawtie that is particularly placed and bestowed vpon euery seuerall creature, to the ende to place them all in one bodie: no question but there must needs follow a singular excellencie, and it would be accounted of in this world; as a miracle. Let vs imagine nowe with our selues, that there is such a thing, and that vnto the beawtie hereof, all wisdom, honour, vertue, and perfection, both in heauen and earth, is annexed and conioyned, as in truth all this is most apparant in *Christ Iesus*, as he is man, and we can not conceiue any excellent thing, but it is in God in most abundant manner. Whereof then proceedeth it, that such a perfection, or a lesse excellencie by many degrees is so highly honoured in the creature, and yet it is not admired nor regarded in the Creator, who of all other is most perfect? We are like vnto maids which vsually loue the seruants better then their masters: and there is some more difference, nei-
ther

ther is the case all one. For the reason why they loue not their masters is, for that they are ashamed to offer any kindnes vnto them, or for feare that if they did, they should notwithstanding be reiectcd, or for that if they might attaine it, they thinke it will quickly be talked of and caried abroad. But there is no such danger in louing of our God. For he doth offer his friendship vnto vs, and there resteth no further trouble or danger, then to accept of it: there is no shame belonging to it: for it is an honour and credit for vs that we loue him, and he vs: there is no feare: for he can not denie vs, if we once seeke his fauour and friendship; and hauing once attained that, we shall be most happie and blessed. For as soone as hee hath adopted vs for his children, and that he dwelleth in vs and we in him, according to the old and vsuall rules of friendship, he doth participate vnto vs of all his goods and treasures: he is willing to doe good to his enemies. And if he cause the raine to fall vpon their ground, and the sunne to shine vpon them also, what will he doe vnto his friends? If the riches and plenteousnes of the mercies of our God be so great, and the abundance of his goodnes such, that the very least and worst of his creatures participate thereof; is it likely that those of his owne familie and household, shall want? It may then evidently appeare, by that which haue beene alreadie spoken, how profitable, pleasant, and honourable the loue of God is vnto all those that attaine vnto it, and that is, as many as desire it: for we may, if he giue vs the grace to will and desire it.

But some man will say; That this is lost labour, and a very absurd thing, to goe about to prooue that God is beautifull and amiable; seeing it is as cleere as may be, and so certen that it needeth no prooue. Which I confesse to be true, and that there needeth no more words and arguments to prooue his beautie, then there doth to prooue his power, his wisdom, his eternitie, or any other excellencie that is in him, which are as cleere and euident as is the light and heat of the sunne. But to what other purpose serueth this replie, then to encrease our shame? for if he be so amiable, that wee thinke it a ridiculous thing, to endeouour to prooue it, for that it was neuer doubted of, why then doe not we loue and embrace him? Wherein wee imitate sicke and diseased men, who will confesse that the meate which you offer them

*The fourth
amplificati-
on, declaring
the straunge
blindnes of
voluptuous
persons.*

THE FIFTH BOOKE.

them is very good, yet they will eate none of it: and beeing asked why, they answer, that their disease hath taken away their tast: so likewise we must acknowledge, that that, which hindreth vs from the loue of God, is the peruersnesse of our nature, which doth not onely shew it selfe to be exceeding great, by reason of the feruent desire we haue to that which is naught, but much more by the small affection wee haue vnto so excellent and precious a thing, as this is. How should we loue vertue and honest things, seeing we can not loue God, who is the rule and the square to guide vs therevnto? and therefore we must not say that this is spoken to no purpose. For it is certen, that we doe not loue God, and wee declare as much by our workes, in that we follow our pleasures: and it is most true, that we can not loue him and our selues both together, or that wee lay vp treasure in earth and in heauen, or that we should liue to *Christ Iesus* and to our selues, or that we be of the worlde and of the Church, or that wee be of righteousness and of sinne, or that both the flesh and the spirite should rule in vs, or that wee should be the children of light, in doing the workes of darkenesse, or that wee should repent vs of our wicked actions, in following our corrupt affections, or that we mortifie the works of the flesh, in following the filthinesse thereof: and in a word, that we should loue God, and be loued of the deuill, wearing the liuerie and badges of his seruants and slaues, by continuing in our pleasures and delights, obtaining at length the rewarde fitte for such a master to giue, which is fearefull destruction and horrible confusion.

*Their shame-
les impuden-
cie see down
for the fifth
amplificatiō.*

We are so shamelesse and impudent at this present, that we thinke it not sufficient for vs to be voluptuous, but we must declare it, and make it manifest in our wordes, in our talke, in our countenances, in our gate, and in our apparell and attyre: not so much but our purses, our garters, our girdles, and euerie thing about vs, doe evidently declare our affections. We make it manifest by the badge that wee carrie, whose wee are, and to whome we belong: and to speake truely, we are not so afraide of any thing, as that we should be naught, and no man should knowe it. Hee that doth euill, vsually hateth the light: but this is so common a thing in our time, so vsuall and practised of all

men,

men,

men, that he that will not doe it, must auoide the light, and shun conversation and companie of men: so that the shame and feare, which were as two raynes to pul backe our curled desires, and to keepe vs in our dueties, are at this day broken and plucked in sunder.

And as there is no man, which blusheth at that which is euill; so also there are very fewe, which are ashamed when they are told thereof, or shew any dislike, when as wickednes is committed before their faces. And that it is so; how many shall you finde in ordinarie assemblies, which will not laugh at follie and naughtinesse, and who are not as dissolute in laughing, as the other in speaking and doing? We are farre from resembling those yong gentlemen, who being in a place, whereto a certaine bawd had secretly brought diuerse of the most beautifull and fine courtesants that could be founde, tottie their chastities; asloone as they espied the ambush and deceit, they begaune to hang downe their heads for shame, and to looke one vpon another, turning both their eyes and their eares from the courtesants, fearing least otherwise they should be surpris'd by their beauties, comelinesse, and entising wordes. Whereas wee contrariwise, if the like occasion be offered, doe very curiously and seriously beholde their faces and beauties, their comelines, their gesture and behauiour, and wee are content to spende whole nights to heare them babble and prate, without beeing once ashamed that wee are familiar with them, neither yet considering what offence wee giue by this meanes, to our servants and children.

Cato the elder, being *Censor*, caused a Senatour to depart out of the Senate-house, for that he had kissed his wife before one of his daughters: and *Hieron*, having heard the Poet *Epicharmus* (who as he was very pleasant by nature, had spoken something in the presence of his wife, which was somewhat lasciuious) condemned him in a great some of money: either of them shewing by this their fact, in what discipline those in former times liued, wherewith if we compare the manners of this age, we shall plainlie see and behold how farre the children haue degenerated from their forefathers. There is greater experience at this present, then euer there was, of that which

Notable examples of honest chastities of our ancestors, compared with the impudens and shamelesse boldnes of Christians of this age: and serueth for the sixth amplification.

Esop

THE FIFTH BOOKE.

*The extreme
impudencie
of these last
times.*

Eſop ſpeaketh in one of his fables; that all affections and paſſions accompanie loue, except-baſhfulnes and ſhamefaſtnes: there is pitie, anger, envie, feare, iealouſie, diſtruſt, and ſuſpicion, mingled together: but this is wanting. And if there were any, though it were neuer ſo little, ſhould whores be ſo braue as nowe they are? ſhould they iet with their heads aloft, as now they do? ſhould they haue ſuch credit among men, to rule and lead them which way they liſt, as nowe they haue? ſhould the ſtewes and houſes of all filthines be ſo haunted, as they are at this day? *Crates* perceiving the image of *Phrine*, which was erected in the temple of *Apollo*, in remembrance of the moſt famous ſtrumpet that euer was in all *Greece*, began to crie out aloud, and to ſay in the preſence of all thoſe that were about him, that it was the trophe and monument of the diſſolutenes and infamie of the Grecians, which was publicly erected to witneſſe vnto the immortall gods, and to teſtifie their owne ſhame to the Sunne, to the ſacred virgins, and to all poſteritie. And how come theſe ſtrumpets by their iewels, pearles, precious ſtones, and other ornaments, wherewith they are ſo adorned and beautified? wherewithall doe they builde their coſtly and ſumptuous houſes? and howe come they by their rich and antike tables of *Venus*, *Cupid*, and *Adonis*, which hang in their halles: their goodly walkes and gardens of pleaſure, which are planted and made in euery place, to our manifeſt ſhame and reproch, and to the euident declaration of our filthie and ſtinking pleaſures to all the worlde? By meanes whereof, that which the Prophet ſpake of the Synagogue, may at this preſent be very fitly applied vnto vs, and that is; that we haue the forehead of an harlot, & we make our finnes as manifeſt, as did the *Sodomites*, by word, by countenance, and by all other meanes, beeing no more aſhamed thereof, then we are to drinke or eate: nay, we glorie in it, as in our goodlieſt ornaments and garments of greateſt honour.

*Other exam-
ples, ſeruing
for the ſe-
uere am-
plification of
the horrible
furie of this
laſt age.*

We ſhould at the leaſt, follow the examples of our firſt father, who being aſhamed of the ingratitude and diſobedience ſhewed towards God, hid him ſelfe among the trees in the garden: and that of the *Ninivites*, who for the ſame cauſe covered themſelues with ſackcloth, and poured aſhes vpon their heads, after the manner and cuſtome of our aunceſtours, in token of their humi-

humilitie and great sorrowe: or that of *Daniel*, who falling to the ground bewayled his owne sinnes and the sinnes of the people, saying, O Lorde, wee have sinned, and our fathers have done vnrightheously, wee have committed iniquitie, wee have bene rebellious, and have declined from thy precepts and commaundements; wee woulde not heare thy seruants the Prophets, who spake in thy name to our Kinges, to our Princes, and to our fathers, and to all the people of the lande. Righteousnesse belongeth vnto thee, but vnto vs shame and confusion. Or of that poore sinner, who being grieved with the remembraunce of her sinnes, cast downe her selfe at the feete of *Christ Iesus*, which she kissed, washed, and wiped with the haire of her head, thinking her selfe vnworthie to come before his face as others did. Or of the prodigall sonne, who with great humilitie confessing his faultes before his father, besought him to take him as a seruant into his house, seeing hee was no more worthie to bee called a sonne. Or of the poore Publicane, who praying in the Temple, durst not lift vp his eyes to heaven by reason of his guiltie conscience, and the great number of his sinnes, but saying vnto God with a sorrowfull countenance, Lorde bee mercifull vnto mee a sinner; by which, and by many other examples it may appeare, that Gods children (though that naturally they bee sinners and transgressours) yet they are not so hardie and so shamelesse in their sinnes, but that with shame and sorrowe they humble them selves before God, confessing their faultes vnto him, to the ende they may obtaine mercie and forgivenesse.

This is then a wicked marke, and I knowe not whether it bee a signe and token of Reprobation, to commit wickednesse with such boldenesse and assurance as wee doe; and to take so much the more pleasure in it, as wee knowe it to bee filthie and dishonest; and to delight in it for the noveltie, as lightlie all lascivious and voluptuous persons doe: who are best pleased with newe pleasures, eyther in deedes, wordes, songes, pictures, and such delicacies. And they neuer consider, that among all pleasures there are none permanent. eyther all are passed away, or else to come, and therefore of one side there is alwayes griefe, and of the o-

*The supreme
and last de-
gree of the
impietie of
voluptuous
men.*

THE FIFTH BOOKE.

ther side torment. They doe not consider that all are fantasti-
call and apparant, and that all the pleasures of the worlde are
as the Emperour *Adrian* saide, like vnto golden pilles, which
are sweete without, but so bitter within, that no man can a-
bide to taste them. These are dreames, whereof all the pleasure
is lost as soone as we awake. This is like vnto the apple which
was so good and beautifull in the eyes of our first parents, and so
badde in digestion. This is a white sepulchre, which without
is fayre and goodly, but within is full of filthie rottennesse and
stincke. This is a sweete baite, which maketh vs to deuoure the
deadly hooke that is hid within. They doe not regard, that the
ende and conclusion of their laughing (as *Salomon* said) shalbe
sorrowe and weeping. And therefore *Christ Iesus* said, (speaking
to the voluptuous sort) Wo be to you that laugh, for you shall
weepe. And *Saint Paul* saith, If you live after the flesh, you
shall die.

*The picture
of pleasure, to
the ende to
make it more
delectable,
which is set
downe for
the first re-
medie.*

Pleasures (as they are reported by our auncestours) are like
vnto the *Syrenes*, which (as *Dion* said) had all whatsoever ap-
peared in sight, most excellent; their long golden hayre, their
gray eyes, their rounde pappes, their little mouthes, their redde
cheekes, their brestes, their neckes, their handes, and every part
about them passing white, and beautifull as Allabaster: but the
tayle which was hidde within the water, was long like a ser-
pent, sharpe, crooked, and venemous. And this was the reason
why *Aristotle* counselled such men as would avoyde plea-
sure, to looke on her behinde, and not before: and that herein
we shoulde haue such consideration, as had the governours of
Troy, when it was debated in publicke Parliament, whether
Helen shoulde be deliuered to the *Grecians* or not. For when
as they behelde her beautie, her noblenesse, her gesture and
comlineesse, and other excellent thinges which did highly com-
mend her, they thought it not good by any meanes to deli-
uer her: but when as on the other side they considered the great
misericordie, losse, ruine, and desolation which was like to ensue,
they forthwith agreed she shoulde be sent backe againe to
her husband. If in like manner casting behinde vs whatsoever
pleasure may seeme to promise vs at the first sight, we woulde
diligently consider and weigh with our selues what mischieses,
troubles

troubles, sorrowes, torments, diseases, obloquie, dishonour, and euill reporte they leave in the latter end: and also of the sudden death whereto they bring all those which follow them: I verily think that the consideration of these things would somewhat coole & asswage the excessive desire we have towards them.

It were also very materiall, if in reading old and auncient stories both sacred and profane, wee would marke and obserue the fearefull judgements of God vpon fleshly and voluptuous men. For this was the speciall occasion why God sent the universall flood, and destroyed every living thing that was vpon the face of the earth: and also of that lamentable destruction of *Sodom*, and of the other cities neere adioyning: and of the 24000. men who were overthrowen by the children of *Israel*; for that they had committed sinne with the *Moabites*: and likewise of that great discomfiture of the *Beniamites*, who were almost wholly destroyed by the other Tribes, that is, by their owne brethren, for that they had bene negligent in punishing the outrage, which was offered vnto a wife of one of the *Levites*: as also the incest that was committed betweene the brother and the sister in *Dauids* house; of the murther that after ensued betweene the brothers: of the conspiracie made against the King by his sonnes and his principall Counsellers: of the rebellion of his subjects: of the reproch to his wiues, who were violated by his sonne in the presence of all the people: and in a word, of all the troubles and great disorders, which happened in his kingdome for the adulterie committed with *Barsabe*. We may gather by these histories, howe great the anger of God is towards those, who are guiltie of this sinne, and that it is no sport, no trick of youth, no trifling sinne, as it is vsually termed, to the ende to extenuate it, and to take away all conscience and feeling thereof, that the barres being taken away, men might runne at random, as in a broad field, after all their lustes and concupiscences.

This is to bee wondered at, that the judgements of God are so rigorous and terrible, and yet it seemeth they are not perceived: or else that the grievousnesse of our faultes are so cloaked and dissimuled. For hee hath not onely declared by the holy Scriptures in the examples of those of his Church, howe greatly they displease him, but also in the histories and registers

The second consideration which is to be used as a remedie, is to note the iudgements of god against voluptuous men.

1. *the deluge.*

2. *The destruction of Sodom.*

3. *The overthrowe of the Beniamites*

4. *The confusions in Dauids house.*

3. *Remedie against this sinne, is the consideration of the miseries which haue happened to bea-then men, proued by profane histories.*

THE FIFTH BOOKE.

1. *Troy.*

of all times by the alterations and straunge miseries which the dissolutenesse and licentiousnesse of life have brought vnto sundrie countries and kingdomes: The Citie of *Troy* which was so great and so rich, was quite rased, the Princes slaine, the Ladyes made slaves, the people scattered, and all the Countrey wasted and destroyed for the ravishment of *Helen*.

2. *Ionia.*

Ionia in the tyme of King *Cyrus* was sacked and dispeopled, for the whoredomes and filthinesse that there abounded.

3. *Pope Iohn*

Iohn the twelfth of that name Pope of *Rome* beeing taken in adulterie, was stabbed with daggers without any respect, either of his dignitie or Triple Crowne. The *Sarrazines* (who possessed *Spaine* a long time, and helde the hingdome of *Granado* vntill the reigne of *Ferdinando* King of *Arragon*, who chased and drove them out by the prudent and wise conduct of the yaliant *Consalvo*) were called out of *Africke* where they were, and came with a mightie armie by the practises and intelligences of a *Spanish* gentleman, in revenge of the wrong done vnto him by King *Roderich* who kept his wife, whereof it ensued that the sayde King beeing overthrowen in the great battailes, and all his race wholly rooted out, the people fell into the slaverie of these *Mihumetistes*, who being not content to robbe them of their goods and libertie, assayed by all meanes possible to extinguish their religion, their faith, and the memorie of *Christ Iesus* in *Spaine*, and to plant *Antechristian* religion among them. Let everie one

4. *Spaine.*

imagine with him selfe the disorder, the lamentations, the tyrannies, and miserable oppressions which were seene and heard at that day in that Countrey, by occasion of this adulterie: and of the other side, the terrible furie of our *GOD*, which did evidently appeare herein; and then let him judge, whether such sinnes are so light, as they are commonly accounted. In the time of *Charles* King of France, and brother to *Loures* the ninth, all the Frenchmen that were in *Sicilie* were miserably slaine on Easter even; their litle children taken violently fro their mothers breasts & dashed against the stones, the mothers which were great with child had their bellies ripped, & the infants taken out, & throwen to the savage and wild beasts; with many other cruelties never heard of before, all which was done to punish

5. *Of the Frenchmen.*

the

the insolencies and outrages which they had committed against the women of the countrey. A certaine Duke of *Millane* G. the Duke of Milan. of the house of the *Sforces*, was miserable slain in *Saint Stephen's Church* by a gentleman named *Lamponian*, for that hee was over familiar with his wife, though he had bene oftentimes admonished to abstaine from her company. And of late dayes, *Alexander Medices* the first Duke of *Florence* (after he had chewed many daungers, whereto he had often bene subiect by reason of his whoredomes) was in the ende taken in the snare, which his owne couzen germane had set for him, and pitifully slain in his bedde, at such time as hee expected the comming of a young gentlewoman of *Florence*, with whome hee was in love.

The wrath and anger of God, is not onely powred out against such men as commit these sinnes, but also against such Magistrates and rulers as dissemble these offences, and are negligent in punishing of them. *Hely* had two sonnes very evill disposed, and such as among other their sinnes, assayed and tryed the chastitie of young women, when as they went to pray in *Silo*: whereof hee beeing advertised, and required to take order therein, hee reprooved them: but because it was coldely done, and not with such rigour and seueritie as was requisite to reclaime them from their sinnes: God was so angrie with him, that both him selfe, his two sonnes, and the wife of one of his sonnes dyed so straungely, that the wrath and judgement of God did easely appeare in these so wonderfull judgements. *Phillippe* King of *Macedonie* and father of *Alexander*, after great prosperitie and sundrie victories, obtained, was at the length most vnworthily slain by a young gentleman of his owne Courte called *Pausanias*, for that (beeing oftentimes desired to doe justice vpon a certaine nobleman, for some iniurie and dishonour offered vnto him) hee would not regarde his suite, but passed it over in silence, thinking by that meanes to suppress the quarrell. But the young gentleman thinking that so great an indignitie ought not to bee unpunished, neither yet that that King was worthie to live, who would suffer and beare with it; determined with him selfe to kill his Prince, and finding fitt and convenient opportunitie, stab-

The fourth remedie is by way of comparison. If God have not spared such as have favoured voluptuous men, what shall the fleshy men themselves expect. & therefore we ought to shew this monstrous sinne.

bed him with a dagger, whereby hee dyed foorthwith. If in reading or rehearsing these histories one would consider howe it was possible, that one man alone of so base condition, durst be so bolde to enterprise such a thing, or have the constance to prosecute it, or the wisdom to conceale it, or the dexteritie to execute it; there is no man but will confesse, that it fell out by the permission and providence of God, who by this meanes would shewe foorth a great example of his justice, not onely against malefactors them selves, but also against all such Magistrates and Iudges as will suffer and beare with them in their naughtinesse.

There is one most memorable historie of all other, written by *Plutarch* in the life of *Pelopidas*, of a poore man named *Scedasus*, who dwelt in *Leuctres*, and had two very beautifull and vertuous daughters; he him selfe was very courteous and friendly toward strangers, though he had no great store of wealth. It fell out so, that two *Lacedemonians* having often times lodged in his house, and being very wel vsed became enamored of his daughters: notwithstanding they durst not attempt any thing, beeing helde backe both by the presence of the father, and by the reverence they bare vnto them in regarde of their vertue and honestie: by reason whereof they passed foorth on their journey without demonstration or shew of any love or affection. At their returne *Scedasus* being not at home, they found no bodie but his two daughters, who received them with like entertainment as before. Which curtesie of theirs, with their excellent behaviour & good grace in euerything, so increased their furious passions, that seeing them alone, without counsell, without aide or gard of any man, and forgetting the honour, fauour and courteous intertainment which they had receiued at the hands of the father and of his children, the holy and inviolable rightes of friendship and hospitalitie, the great vertue of their ancestors, the severe lawes of *Lycorgus* against adulterers, the strait discipline of the countrie, the great fame which was spread over all the worlde of the vertue and equitie of the *Lacedemonians*, and many other considerations which might have bridleed them, if their lust had not wholly blinded them, forgetting all this, they violently ravished these two virgins, and spoyled them of their virginitie: yea and

they did worſe. For whē as they had accompliſhed their wicked deſires, ſeeing them weepe & crie out vnto the gods for revenge, vpon that horrible iniurie offred to them, they killed them both, & threw them into a well, and afterwards went home into their own countrie. Not long after the father returning home, and finding euery thing ſaving his two daughters, was long in doubt what was become of them, vntil at length by the miraculoſus and wonderfull working of God, a little dog which was in the houſe with continual barking, ſometime running to *Scedaſus*, & ſometime to the well, which was in the garden, cauſed him to conje-cturs as indeed it was: and ſo following this litle beaſt, went to the well to ſeeke for his two daughters, and found them both in the pit, to his vnſpeakeable and exceeding grieve: hauing pulled them out, and buried them, began to ſorow and to be grieved in ſuch wonderfull manner, that al that knew him had compaſſion on him: and as he complained to his neighbours which came to comfort him, one among the reſt tolde him that the two *Lacedemonians*, which a little before had lodged in his houſe, had bene there in his abſence, which made him preſently ſuſpect that they had committed the murder, for that they had ſo often commended his daughters, ſaying, they ſhoulde bee happie men that ſhoulde marrie them. Wherefore he determined preſently to goe into *Lacedemonia*, and to make humble ſupplication to the *Ephores*, to doe ſuch juſtice, as the indignitie and horribleneſſe of the fact required. Which when he had done, and finding the ſaid *Ephores* to give him no great hearing, hee went from them vnto the Kinges: and for that they gave him as colde entertainement as the other, hee was conſtrained to returne to the people, and to recounte vnto them the great and intollerable wrong that was offered vnto him: but hee founde no man that eyther woulde or durſt fauour him in ſo good a cauſe, by reaſon whereof he fell in deſpayre, and continually running vp and downe in the ſtreetes like a madde man, ſtamped on the grounde, and holding vp his handes to the gods, called for the furies and infernall ſpirits to ayde him, and ſo continued vntill his dying daye. Beholde here a brieſe narration of the fact, it remaineth that wee vnderſtande the ſequelle, and that which happened af-terwardes.

terwardes. When as this monstrous facte was committed, the
Lacedemonians commaunded over all *Greece*, and the better
 to keepe their provinces in awe, had placed Garrisons in
 everye principall Citie: by meanes whercof the *Grecians*
 did evidently perceiue, that they were spoyled of their li-
 bertie, and tyed to a perpetuall slaverie: which thing did
 so wonderfully grieve them, that the *Thebanes* (desiring ra-
 ther to dye once, then to live in continuall servitude) mar-
 ched vnder the conduct of *Epaminandas*, and furiously assay-
 led the Cittadel, wherein the Garrison was, and so vali-
 antly maintayned the fight, that they overcame them, and
 slewe them every mothers sonne. This beeing done, they
 vnderstoode that the *Lacedemonians*, beeing greatly mooued
 with their rebellion, came with all their force to sacke and
 spoyle their countrey: whereupon they made all preparati-
 on that might bee, mustered their men, marched forward, and
 mette the enemy at the same place, where the daugh-
 ters of *Scedafus* had bene buried, and entring the fight did
 valiantly maintaine the skirmish, and in the ende whollye
 overthrewe their enemies in such sorte, that they were ne-
 ver afterwardes able to recover them selves. Which made
 everie man to wonder. For it was a very newe and strange
 thing, and not heard off before, that they shoulde bee van-
 quished with a lesse power, seeing there was no nation that
 durst meete them with equall forces. Here God shewed evi-
 dently, that hee did well remember the violence which was of-
 fered vnto the virgins above mentioned, and also the negli-
 gence of the Iudges in punishing so great a fault. For to make it
 more manifest, when as they were at the greatest height of ho-
 nour, and in the toppe of all their prosperitie, when as they su-
 posed that no evill could happen vnto them; after that they had
 bene Lordes of all *Greece* by the space of sixe or seven hun-
 dred yeeres, they were by a handfull of people whollie dis-
 comfited and overthrowen, just by the grave of the said maids,
 and by one battell brought to such necessitie, and want both
 of men and of all other necessities for warre, that afterwardes
 they were never able to defende them selves against any that
 woulde assaile them. And that which is further to be noted, to
 make

make the iustice of God more manifest and apparant, is, that *Pelopidas* one of the Capraines of the armie of the *Thebaines*, being (a little before the meeting of the two armies) terrified by some signes which he sawe in the ayre, which as he thought, did prognosticate some euill lucke; *Scedafus* appeared vnto him in the night in a dreame, and encouraged him to pursue his enterprise, assuring him that it ere were long, the *Lacedemonians* should recompence him and his daughters for the wrong they had done them at *Leutres*. Who will not confesse, that in this whole discourse the eye of God is alwaies open, and readie to behold such wickednes, and his hand prepared readie to punish it in due season, not onely in them who commit it, but also in such Iudges and Magistrates, and likewise in those common-wealths which tolerate it? And as he wil not alwaies dissemble our wickednes, if we persist in it: so will he not forget our vertues, when as to serue and honour him, wee will indeuour to possesse our vessels in puritie and holines, as *S. Paul* saith: and if he hath giuen vs any authoritie ouer others, to employ it to the reformation of their good manners: as sundrie good Kings and Princes haue done in times past.

Among other the praises and commendations, which the Scriptures giue vnto that good King *Iosias*, one of the principall (next vnto his pietie and zeale, which he had to establish true religion) was that he banished those brothel-houses, which contrarie to the expresse commandement of God, had bene erected among the Israelites in the time of his predeceffours. *Constantine* and *Theodosius* did the same, throughout all the Rōmane Empire. *Domitian* also, though otherwise he was very cruell and vicious, made notwithstanding very sharpe and rigorous lawes against adulterers. *Adrian* made a lawe, that no man should sell any women slaues vnto ruffians and bawdes, for that such idle varlets are vnworthie of any seruants. *Alexander Severus* went further, for he draue them all out of Rome, giuing authoritie to whom so euer should finde them like vagabonds, and not occupied in some trade to gaine their liuing honestly (within one yeere after the publication of his Edict) should take and keepe them for their slaues: and if they would not willingly obey, they should kill them presently, without incurring any dan-

Contrarie
examples to
the former.
Iosias.

Constantine.
Theodosius.

Adrian.

Alexander
Severus.

ger

ger for so doing: he commanded further that there should be a search made thoroughout all *Rome*, to see what number of common and wicked women there were, and they should declare to the commissioners appointed, whether they intended to amend their liues, or not: and if they purposed no amendment, where so euer they were found committing such sinne, they should be punished with the law of Adulteresses, that is, with death. All such Kings and Princes as these were, haue most euidently felt the fauour of God, and had great experience of his goodnes in all their affaires. In peace, he inspired them with wise and prudent counsell, for the gouernment of their subiects: in warre, he gaue them valiance and courage, to conquer their enemies: and out of doubt, in giuing of them so great prosperitie, he plainly declared, how greatly their zeale and loue for the maintenance of publike honestie and vertue, did please and delight him to the ende, that if their successors did hope to attaine the like graces, they should be stirred vp to follow and imitate their examples. Which is the true and onely means to become equall in honor and reputation with those famous Kings of old time; and to take away so many miseries and calamities, which doe at this day torment and trouble the worlde in most grieuous manner: which proceed of nothing else but of impietie, iniustice, ryot, and dissolutenes, which are so great & so apparant, that it is a wonder that the Sunne doth not hide it it selfe, to the end it might not see the.

The miserable
estate of
many Cities
at this day.

EUDAMIDES hearing one commend the Citie of *Athens*, demanded of him, whether that citie deserued any great commendation, wherein neuer any man dwelled that was the better for it. One may say as much at this day, of all the great Cities of Europe, which are in any estimation. For it is a hard matter for any man to dwell long in them, though hee were an Angel, but he shall quickly be defiled and corrupted, there is so much leavin and lewdnes among them. Yea it is most commonly said of that most holy one, that there was neuer any man the better for going thither. *Stratonicus* on a time coming forth of *Heraclaea*, looked about him whether any man saw him, or not: and being asked the reason thereof by one of his friends: for that (said he) I should be ashamed that any man should see me come forth of such a steeves: shewing by this his answer, how wicked and

Rome.

and whoredome abounded in that citie. How many cities (I pray you) are there at this day, to whom this may not very fitly be applied? and I would to God there were not worse sinnes then whoredome. But there are other abominations, and those so horrible, that those who haue any feare of God, are afraid to name them; though others be not afraid to commit them. And we must not hope for any amendment of this disorder, but onely by the helpe of Kings and Princes; who ought to be no more negligent in punishing these sinnes, then they are in punishing murders, thefts, and common pilferings. For though it should be graunted, that dissolutenes is not the cause of the greatest part hereof, yet it cannot be denied, but there springeth as much mischief from this roote, as from any other thing. Furthermore, shal we say, that they are lesse displeasing in the sight of God? if they be; why hath he punished them so grievously and seuerely in all ages? is it so small a matter, to pollute the Temple of God? or to make the members of *Christ Iesus* the members of a whore? or to profane our bodies, which we ought to keepe so carefully, to offer them a holy and an acceptable sacrifice vnto God? or to abuse his mercies so long, and with such obstinacie to trie his patience, which are things of such value and price? or to crucifie againe the Sonne of *Christ Iesus* our onely Sauour, and to disdain him as much, or more then the Iewes? or to giue an offence vnto all the world, and to minister an occasion to the infidels to blasphemie the name of our God, and to make the death and resurrection of *Christ Iesus* of no account: the one of which should mortifie the concupiscences of our flesh, and the other should raise vs vp to a newnes of life? or to denie the effect of our baptism, and to reuoke the promises which we haue made vnto God, by the mouth of our parents in the face of his Church? or to eate the flesh, and drinke the blood of our Sauour vnworthily, when we come to his supper? all which is done by them, who giue themselues vnto all dissolutenes and sensualitie of life. If then the wrath of God be so greatly provoked, and the miseries that ensue thereof, so intollerable; those who haue the god vernement in their hands, and who ought to haue nothing more decre vnto them, then the quietnes, rest, health, yea and if it were possible, the immortalitie of such as are vnder them,

An exhortation vnto Princes, to reforme the mischiefs afore named.

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THE FIFTH BOOKE.

can they doe better then to auoid, or else to correct the scandals and publike ryots, which offend all the creatures of the worlde, yea and often are odious vnto such as commit them? It may be, the difficultie (as we haue said before) is a meanes to withdraw them from so great an enterprise: for that the cause of such disorders haue so long continued in the common-wealths, and therefore are like vnto old soares, which are so festered and corrupted, that the surgeons are out of all hope to amend them. This cannot well be denied; and yet it is not sufficient to say (according to the old prouerb) that it is not good meddling with an old soare. For Princes who haue noble and generous minds, should consider, what a glorie and honour it would be vnto them, to do such a thing as seemeth impossible vnto others. Moreouer is it so small a matter to restore so diseased a bodie vnto health? so vnperfect and disordered into a tolerable estate? I doubt not, if some one would begin to set his hand to so holy a worke, but the great and happie aduancement which God would giue in short time, with the praises and commendations, which all honest men would yeeld thereto in all places of the world, would stirre them vp couragiously to prosecute the rest, and that some Christian emulation would moue and provoke others to imitate their examples, in such sort, that we might be in some hope to see the golden worlde againe. And as I thinke, the meanes to attaine thereto, would not be very difficult: I will set downe some of the particular remedies, and leaue the rest to the godly consideration of such as be wiser then my selfe.

The first remedie.

The first and the best meanes (in my opinion) is this, that such Princes and Potentates as intend any such reformation, should first of all reforme them selues, and to the end, they should keepe them selues, as farre as possible may be, from all euill, they must abstaine from all shew thereof: considering that as they are superiours to all other in dignitie and authoritie, so should they be the leaders and guides in vertue and honestie. For otherwise they cannot correct offendours; no more then a crooked rule can make straight such things as are measured by it. *Alexander* demanded of King *Porus*, who he kept prisoner, how he would be vsed: Like a King, saith he: and asking him the second time, if he would any thing else? he answered, No; for in this all other things

Plutarch in the life of Alexander.

things are comprised: declaring thereby, that Princes ought to surpassse and excell their subiects in every vertue, as satre as the Sunne surmounteth all the rest of the starres in light and in brightnes: and on the other side, that their authoritie and their greatnes should be sufficient, when so euer they consider of it, to alienate and estrange their minds from vice. *Antigonus* sonne to *Demetrius*, beeing desired to goe to a banquet, where there were many light women; asked the opinion of *Menedemus* the Philosopher, who was with him at that present, whether he should goe, or not: who answered nothing else but this; that he should remember he was a Kings sonne: as though thereby he would aduertise him, that this was sufficient to withdrawe him from doeing of euill, and from all occasions that might moue him thereto. Now if Princes would shew themselves vertuous and well ordered in such places where they liue, and be vnto their people in steade of liuing lawes; there were no doubt but they should be followed of most of their subiects. It is reported, that if in a heard of goates, there be any one that hath eaten of the hearb called *Eringion*, presently she standeth still and staieth the whole heard with her, by a secret vertue that is in this hearb, yntill such time as the heardman come and take it away out of her mouth. There is almost the like power in Princes; to spread either vice or vertue ouer all such as come neere them, and frequent their Courts; and they lay hold of them, as the fire doth of such matter as is next it, and oftentimes transformeth them into their owne natures, as the leaven doth the dowe, with which it is mingled. So that it is euident, that the best meanes for Princes to reforme these horrible and monstrous voluptuous desires, which at this day carie such great sways is, (as I haue said) to reforme them selues and their Courts.

The next remedie vnto this, is, to deuise some way, how their subiects may be employed in some honest labour and exercise, and to set downe grieuous and sharpe punishments for such as liue idely in their kingdomes and countries. For it is most certain, that nothing doth so soone ingender whoredome, as idlenesse; and men (as that old and auncient *Caro* was wont to say) in doing nothing, doe learne to doe euill. And therefore *Diogenes* was wont to say; that loue was the trade and occupation of loyterers,

The second remedie is, to banish idle-nes, and to acquaint their subiects with labour, and painefulnesse

loyceters, and *Ouid* saith; that *Egisus* had not beene an adulterer, but that he was idle. Which thing the Scripture also reporteth of *David*; who hauing committed the managing of his affaires to *Ioab*, betoke him selfe to his rest and quiennes: but he had not beene long at ease, but presently he began (contrarie to the commaundement of God) to covet his neighbours wife: by occasion whereof there ensued afterwards infinite mischiefes in his owne house. The auncient painters did vse to picture *Venus* sitting vpon a snailes shell, not onely (as *Plutarch* doth interpret it) to giue vs to vnderstand, that women (according vnto *Saint Pauls* rule) should keepe at home, and not be gadding vp and downe the streetes to shew them selues, and be prating like busie bodies: but also to shewe that there is none so much giuen to voluptuousnesse, as idle and sluggish persons. I would to God; that these our times did not prooue the truth hereof sufficiently: but I thinke euery man knoweth, how dissolutely these men liue; who spende their daies in sloth and idlenesse. For the greatest number of them, doe nothing else but inuent and deuise newe pleasures, to entise women and young maides to lewdnesse, to buie and sell them, as hackney-men doe their iades, and to exchange them, as olde vessels for newe. Which doth euidently shewe, that there are no greater enemies to chastitie and continencie, which they assaile by all meanes possible, seeking to conquer them by force, or by great and rich giftes to attaine their abhominable purposes. And to this ende they are very liberall, nay prodigall, and care not what they spende, to ouerthrowe chastitie, which they detest exceedingly. It is very necessarie then, that the Prince (to take away this mischiefe, and to reduce his people to an honest and laudable forme of life,) should compell his subjects to take labour and paines, euerie man according to his estate and calling.

It is also very requisite and necessarie, that the lawes made against ale-houses, should be put in practise, and straightly obserued, and that the Iudges and Magistrates in euerie Countie, should looke diligently vnto them. For if they be alwaies written in bookes, and neuer executed, they serue to no more purpose, then a sword that is alwaies in the sheath, and neuer handled

the third re-
medie is to
banish ale-
houses and
ale-houses.

handled. And for that they were not made but onely to correct publike and common drunkardes, it were now very convenient and needefull, that every maister should make a particular lawe for his household, and that all these excessiue expenses, and superfluous charges, which are accustomed to be made at great feastes, should be reformed: otherwise these voluptuous sinnes will neuer cease. For as *Euripides* saith; *Venus* alwaies keepeth companie with those that are full, and not with the hungrie. And for this cause, in old time voluptuous men were likened ynto sowes, which (as *Cicero* saith) are the most fruitfull beastes of all other, by reason of their gluttonie, whereto they are naturally giuen and addicted. The *Egyptians* had an ancient custome, that when as any of them died, they would rippe his bellie, and take out his maw and his gurties, and reueale them openly; either by this meanes, as by a sacrifice, to cleanse the deade bodie, or else to shewe by this ceremonie, that they would punish the author of those mischiefes, which he had committed in his life time. Which giueth vs to vnderstand, that this hath beene the opinion at all times; that nothing hath ingendered more lasciuiousnes, then abundance of bread, drinke, and other daintie dishes.

It is necessarie also (the better to frame men to an honest and chaste conversation) to banish and abolish all lasciuious poemes and wanton songes, pictures, painting of faces, mummeries, masks, periwicks, giltings, pearles, and in a word, all the exceeding and curious sumptuousnes in apparell, and in iouels: for that all these are nothing else (as *Iuuenal* saith) but as torches, to lighten and stirre vp our concupiscences; and meanes to effeminate and mollesie our mindes, and by consequent to weaken the ioynts and sinewes of vertue. All which things *Lycurgus* did expressly forbid by his lawes (as *Plutarke* reporteth in his life.) By meanes wherof, the common wealthe of the *Lacedemonians* was the best gouerned, for the space of sixe or seuen hundred yeeres; and had the greatest number of honest and vertuous men, of any place of all *Greece*.

Furthermore, there is nothing more effectuell to purge and cleanse the worlde of this filthinesse, then the pure and sincere

remedie is, to banish all entertainements to lewdnesse.

The fourth remedie is, to banish all entertainements to lewdnesse.

The fifth and the principall remedie is, to provide preachers throughout all the kingdoms and territories, to teach and instruct the people in the waies of God.

preach.

preaching of the worde of God. For there is nothing (as *S. Augustine* saith) that doth so mortifie all our wicked and carnall affections, as the worde of God, when as the operation and working of his holy spirit, is ioyned therewith. And therefore it is compared vnto a fire, which trieth and purifieth gold and siluer from the drosse; and to a fanne that purgeth the good grayn from the chaffe; and to salt which seasoneth our meates, and keepeth them from putrifying. And therefore the shortest way, that can be taken (in my opinion) to establish a godly reformation, and to renewe (as it were) the face of this disfigured worlde, is to choose a sufficient number of faithfull, wise, zealous, and well experienced men, who should haue authoritie continually to denounce the Lawe and the threatnings thereof, for the extirpation of vice; and especially of that which is so manifest and apparant at this day. Beholde now some of the remedies which wee must vse, for the rooting out of the vices and corrupt diseases; aboue specified.

Of vnnece-
sary pleasures
and such as
are unprofi-
table.

Now it remaineth, that according vnto our former diuision, we should briefly declare the other kinds of pleasures, which we call vnneccessarie and superfluous: and those are innumerable. For some delight wholly in hunting, and spend all their reuēue vpon their dogges, as *Acteon* did. Others doe nothing but play at tennys, at dice, or vpon some muscally instruments: others are wholly giuen to dauncing: and others take all their pleasure in their buildings, as *Lucullus*: others spend whole daies in catching of flies, and such a one was *Domitian*. And an infinite sort trifle out their daies, with doeing of nothing. And to bee short, it were an infinite labour to rehearse euery particular, considering that according vnto the diuersitie of mens humours, they finde out different pastimes and delights. Now in a word therefore, to make an end of al this discourse, we must diligently consider these foure things. The first is, that (according to the old prouerb) we seeke to auoid the excesse in euery thing. The second is, that (as *Cato* saide) such as follow those ridiculous and foolish pastimes, are very vnfit to be employed in matters of any consequence. The third thing is, that seeing (according to the saying of *Xenophon*) there is nothing so precious, as time, nor which is more impossible to be recovered, when it is euill spent:

Foure remedies
against
the pleasures
afore named.

there-

therefore we should be most sparing hereof, and spend it with as great discretion as may be. The last thing is, that as wee shall giue an account of euery wicked and idle worde we speak; so likewise shall we be accountant for all those workes we doe, which serue not to any edification: and likewise of all the graces which God hath bestowed vpon vs, as our wit and vnderstanding; our strength and nimblenesse of body, our leysure, and of whatsoever else we haue, if it be not employed as hee hath commanded. For seeing they are his goods, and that hee is the master of them, and that we are but his stewards, is it not reason they shoulde bee vsed according as he hath commaunded?

Or Wee must then (whensoever wee apply our selues to any thing) first looke whether it tendeth to the glorie of God: Next vnto this, whether our neighbour shall reape any fruite and commoditie thereby, and be instructed to walke in his feare by our example: and finally whether that which we doe, appertaine and belong vnto our vocation or not: and then, after humble and heartie prayer vnto God, who hath made heaven and earth, we may boldly vnder his fauour and protection enterprise whatsoever wee take in hand, and assure our selues, that he will blesse our indeauours, being vnderaken by the warrantise and direction of his worde. But if we be not onely content to hide that talent in the ground, which God hath giuen vs, but also willing either vtterly to lose it, or else to spend and consume it foolishly and naughtily: shall we looke for any reward for such vngodly and sinnefull prodigality, seeing that our very negligence is so seuerely and grievously punished? It may be we thinke, as some young gentlemen doe, who for that they are discended of some noble house neuer care for any good husbandry, but spend lustily, for that their fathers are rich, and therefore they are perswaded they shall neuer want. In like manner, whensoever we consider, that we are the children of God, and that we are perswaded, that the treasures and riches of his bountie can neuer bee consumed, then wee beginne to be prodigall of his goods, and spend those graces riotously which it hath pleased him to bestowe vpon vs. But indeede wee ought to thinke withall

*In conclusion
bee sheweth
how we ought
to employ our
selues in the
affaires of
this life, and
how we ought
to use those
goods which
God hath gi-
uen vs in
keeping.*

flowe upon us. But indeede wee ought to thank withall
those good mercies which is daily bestowed vnto vs
that wee be giuen to be partakers of his goodes, and spea-
les of his riches of his boundles can number the continuall
are the children of God, and that we are partakers of all the
holier want. In like manner, whereas we consider that we
the fathers are rich, and therefore they are partakers of their
riches certainly good husbandry, but spend not it, for that
reason, who for that they are distressed of some noble people
nearly punished. It may be thought, that we are partakers
highly, seeing that our very negligence is to be reprimanded
wee be for any reward for such vagabond and froward peo-
ple. But the apostle and comforter is to be truly said; that the

THE SIXTH BOOKE.

Of the tranquillitie and contentation of the minde.

AGAINST CURIOSITIE.

THE CONTENTS.

IT is reported that the Philosopher Euclide, beeing required of a very importunate fellowe to speake his opinion of many things touching the goddes, answered, that hee knewe nothing of all that was demanded, but onely this, that the goddes hated and abhorred such as were curious and busie medlers. Whereby hee evidently declared, that curiositie is a dangerous disease, and a sore that must be healed, if we desire to liue quietly and in peace. To effect and accomplish this peaceable estate and condition of life, this present booke may serue in steade of many others: beeing very excellently and substantially penned, and furnished with all such sound reasons, as either the auncient or moderne writers haue alledged against this passion. After that he hath declared what this curiositie is, he sheweth that there are three chiefe heads or fountaines from whence it springeth. The first is, the care that euery one ought to haue in his vocation, which is commendable and often commended vnto vs: as contrariwise, carelesnesse is condemned by sixe severall arguments, which are garnished with sundry similitudes, notable sayings, and worthy examples: and then he sheweth how euery one ought to vse himselfe in his vocation. The second is, our great and exceeding care concerning the euents of our counsels and enterprises: against the which, as proceeding ordinarily of distrust and unquietnesse, hee opposeth the consideration of the prouidence of God, whereupon he exhorteth euery one to rest, and stay himselfe. The

The French
nation very
curious.

third is, the carefullnesse wee haue to provide vnnecessarie and hurtfull things, and this is properly that curiositie, which is a sworne enemy to the quiet rest and tranquillitie of our mindes. The mischiefes whereof, hee setteth downe in particular, and addresseth himselfe in especiall to our nation, which is infected and stayned with this vice: setting downe sundry notable examples, both sacred and prophane, ancient and moderne, which doe evidently prooue, what mischiefes this cursed humour hath hatched and brought forth, both in Church and common wealth: and vnto those, annexeth diuers others, by which it appeareth, how vnseemely a thing it is for a man, be he neuer so mightie, to intermeddle him selfe in other mens matters, adding hereto a pleasant discourse, and sundry emblemes verie delightfull, with very fit comparisons to this purpose. And for the more full and ample manifestation hereof, hee produceth sundry other histories of such troubles and tumults, as many light headed fellowes haue stirred up in diuers countries and commonwealths. Next vnto this, hee discovereth the causes of this wicked curiosnes: the first whereof, is the lightnes of our wits: the second is, our slouthfulness: the third is, the disdain and contempt of that estate, whereto we are called: the fourth is, our ambitious desire to surpassse others. Against euery one of these diseases, he opposeth severall remedies. In the latter end of this booke, he disputeth against that profane curiositie of diuers men, who are desirous to knowe hidden and secret things, and such as are unlawfull & dangerous, both in respect of God, of nature, and of our neighbours: setting downe contrary reasons: and then nameth the whole rable of curious persons. In the first ranke are Alchemists & searchers for gold, such as measure the whole world, and neuer measure themselves: The Iudiciall Astrologers, who gasing continuallie upon the circles of the heauens and motions of the starres, doe neuer looke what is done in their owne houses. In the second ranke are placed petifoggers in the law, and unlearned phisicians, who forsaking the reading of good books, do busie themselves in nothing but in setting men together by the eares, & putting to sale counterfeit drugs, whereof insueth the destruction both of body & goods. In the last rank he placeth Sophisters, Southsayers, Cabalists, Spirituall Libertines and profane Atheists. Against whose detestable vanities, he opposeth that principall doctrine & instruction, which all men ought to learne, answering in few words so much to their curiosity as is requisite for the instructio

of Christians. Finally, he answereth unto the vaine curiositie of such as are busie to know the secrets of their neighbours, and describeth their filthy and wicked practises, very excellently: and sheweth, that curiositie is a passion, not fit to be in any vertuous and good man: concluding his discourse with a notable exhortation, that we should not desire to knowe more of God, of nature, or of our neighbours, then may serue for our edification and instruction.

THE

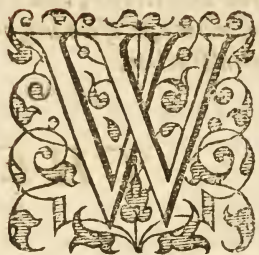
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THE SIXTH BOOKE.

AGAINST CURIOSITIE.

*What this
curiosity is.*



E are come now to the handling of the sixt passion and perturbation of the minde, which we terme Curiositie, as not hauing a more fitte and proper worde, to expresse this infectious and diseased humour: by which we are continually entised and pricked forward to be importunate to know but vnprofitable

and vnnecessary matters, and to interpose our selues in many things either cleane contrarie, or quite besides our vocation and calling: which thing troubleth and tormenteth vs, as much as any other passionate humour whatsoever. And this vnquiet affection of the minde, is ingendred partly of Ambition, and partly of Couetousnes, and partly of Enuy: and therefore we haue determined to speak of this, after that we haue entreated of the two former. Now for that all cares and sollicitudes

There are 3. sorts of cares, which are the fountaines of that curiosity which is good and of that which is euil. are not forbidden, but onely those which are vaine, vicious, and excessiue, it is very requisite that we distinguish them by a brieffe and compendious diuision, to the ende we may know such as are commendable, and such as are damnable and reprooueable. There are then three sorts of cares. The first is of such things as appertaine vnto our vocation: the second is, of the consequents and euents of our counsels and enterprises: the third is, of such things as neither concerne our selues, neither yet our estate and conditions.

The care of euery one in his vocation is very commendable.

As concerning the first, God hath commanded euery man to be careful and vigilant in matters appertaining to his charge and vocation. And it is requisite, that the king should be prouident, and industrious in foreseeing and providing such things, as tend to the benefite of his subiects: For a iudge to administer iustice, to maintaine good and honest men, and to punish the wicked and vngodly persons, to giue euery man his due, and deale indifferently with all: for a marchant to gaine honestly by

by his wares, to be iust in his dealings, and to buy and sell his marchandise, without deceit or couetousnes: for a master of a family to provide for his wife, his children and seruants, and to teach and instruct them in euery good worke: for a seruant to obey his master, & to deale truly in whatsoeuer he is commanded: for a schoolemaster to instruct his schollers, as well in good learning, as in the feare & obedience due vnto God: for a shepard to watch ouer his flocke, and carefully to instruct them in the worde of God, and to edifie them by all meanes possible that he may: for artificers and labourers to gaine their liuings by the sweat of their browes: for a woman to be a good hufwife and to dispend those things thriftily, that are brought into the house by her husband. For he which doth not labour, ought not to eate, (as the wise man saith) and he that putteth his hands into his bosome, is likely to fall into pouertie: seeing (as the olde saying is) God selleth his goods vnto such men as are painefull and laborious. Which was spoken, not for that they doe deny, that whatsoeuer we receiue from aboue, is freely and of Gods meere goodnes giuen vnto vs, without any merit of ours: or for that we can deserue any thing, by our worthines and deserts: (for we are so far from meriting of any of these great and innumerable blessings and benefits, that it hath pleased God to bestow vpon vs, that besides, that we make our selues vnworthy by our vngratefulness, we also continually deserue to be wholly banished, and thrust out from the presence of our God:) but by the saying afore rehearsed, the wise men of former ages would giue vs to vnderstand, that God doeth not promise, neither yet will communicate any of his blessings vnto men, but with this condition, that they should take paines for them: to the end, that thereby they should acknowledge his liberality, and their owne vnworthines: and also that they may learne by this meanes, the better to esteeme and account of them. Which they would not doe, if they were thrust into their mouths, without any labour, so as they might enioy them at their willes and pleasures. And this was the reason, why the *Lacedemonians* were wont to say, that wee must pray vnto fortune with our handes lift vp: giuing vs thereby to vnderstande, that wee call vpon God in vaine to helpe

Why care & diligence is so highly commended vnto vs in our vocations.

THE SIXTH BOOKE.

vs in our neede, if wee will not take paines to helpe our selues. For if so be that be true, that God will neuer here those prayers, which proceede not of faith, and that all faith is founded and built vpon his promises, wee neede not looke for any ayde from him, if we be not painfull : seeing he promiseth vs nothing, vnlesse we be watchfull and industrious.

*The difference
betweene the
sluggish and
the painefull
man, and of
the blessing
of God vpon
the one, & his
curse vpon
the other.*

Democritus being asked, wherein idle men differed from those, that were painefull and laborious, answered, in that, wherein good and honest men, differ from naughty and wicked persons. That is to say, in hope: For he which serueth God, and walketh in his waies, and will be painfull, hee need neuer doubt but he shall haue alway sufficient to maintaine himselfe well and honestly. But those, who will be carelesse, and exempt them selues from that common vocation whereto all are called, wherein euery one in generall (euen from the beginning of the world) haue beene enioyned to take paines, may assure themselues, that God will curse both them and their riches, so that in the end all will come to nothing, as we haue dayly experience of many slow backes, whose reuenues, though they be very great, are consumed, and in short time (like vnto smoke) are vanished quite away. And there can be no other reason giuen thereof, but onely, that God doth not blesse them. For we see many others prosper, and maintaine themselues very honourably, with halfe, yea with lesse then the sixt part of the others wealth: and yet keepe great houses, are very liberall to the poore, they build and gather riches, and (that which is a speciall thing) they pay euery man so well with whome they deale, that instead of euill words, and bad reports, which the other haue in euery place and at euery mans hand, all men do commend and speake well of them.

An exhortation for euery mā to take paines in his calling.

It is necessarie then (if we will retaine the fauour of God) that we be painfull and diligent, as he hath cominanded vs, and according to the occasions that are ministred vnto vs, and that like good children we imitate his example. For if (as *S. Iohn* saith) he watcheth and laboureth still, for the preservation, nourishment, and defence of his creatures: and yet we will be carelesse, and giue our selues to nothing, but to eating and drinking, playing, sporting, and ruffling, doe wee not euidently declare
that

that we are bastards, and that we haue not onely degenerated from him that was our father, but also from the state and condition of all other creatures? Among whome, there is not one but keepeth himselfe within the bounds of his vocation, and carefully fulfilleth the will of his Creatour, without transgressing one jotte of his lawes and ordinances; which may be a great shame vnto vs. For what a discredit is it, that in an vsuall and common trauell both of heauen and earth, we, who should be first at worke, are all the whole day idle, and looke after nothing, but sit still very carelessly, and gaze vpon them? It is reported that *Diogenes* being at *Corinth*, at such time as *Alexander* the great proclaimed warres against them, and seeing the *Corinthians* so greatly troubled and astonished, and taking such paines in the fortifying of their city, some carying baskets, others digging and making bastilions and platformes, moun-
ting their ordinance and such artillery as they had necessarie for the defence of their citie: others scouring their harnesse, and whetting their swordes: others running and trotting vp and downe the streetes, as though they had bene ashamed, to be scene among those which laboured, he began to roule his tunne vp and downe, sometime higher, and sometime lower, on this side and that side: to the end, hee would not be saide to be idle, when others were so hote at their worke. It is conuenient then, that we should not be more shamelesse, then this poore Cynick was: but that seeing (as we haue saide) that all the world marcheth (as it were) dayly to labour, we should likewise be painfull and not lie downe in the shade, for feare of burning our beauties with the heate of the sunne: or in winter to sit by the fire side, doubting least if wee goe abroad, we were like sometime to blow our nayles.

But I woulde gladly knowe to what ende we are borne and brought forth into this world, if it be not to travell as well as the bird is to flie. As then the wings of the one were vnprofitable, if they were not put to that vse, which God hath giuen them for: so were it to no purpose, that God hath giuen vs a minde, a will, a memorie, an vnderstanding, hands, legges and feete, if all these be not applyed vnto their proper endes, vnto which they are made and ordained. Moreouer, why hath he created the

*A notable
argument a-
gainst idle-
nes drawne
from the con-
sideration of
our owne bo-
dies and from
the order of
the time.*

THE SIXTH BOOKE.

the light, and distinguished the day from the night, and in euery weeke to deuide the fixe daies from the seuenth, if it were not to giue vs to vnderstand, that all the daies of our liues ought to be so parted and deuided, that the greatest number of them should be spent in trauell and paines taking, to the end, that by such a vicissitude and interchangeable course, wee might the longer preserue our selues to doe him seruice, and succour our neighbours in such things, as we are bound to doe for them. Hee which will not celebrate and solemnize the festiuall dayes of the Lorde, in sanctifying and exalting his name, shalbe reprooued and condemned, for that the commandement bindeth vs thereto: and therefore by the same commandement shall we be conuincied, if we will do nothing on the working dayes: seeing that the same law, which commandeth vs to rest sonetime, commandeth vs to trauell at other times. And if it were not a naughty thing to do nothing, why did the master of the house find fault with those, whom he found idle in his vineyard? why did *Salomon*, to dissuade vs from idlenes, propound vnto vs the example of the emmet or pismire? why did *S. Paul* exhort vs to labour while we had time? and Christ Iesus, that we should walke while it was day?

Another argument drawn from the 4 commandemēt

The 3 argument.

The 4 argument.

Cleanthes though he were a poore man, yet thought himselfe more happy, then all the rich men of his cuntry, for that he labored when they plaied. Which is contrary to the comon opinion. For vsually we do not account any men happy, but such as may liue at their ease without any labour, though indeed there be nothing more miserable then idlenes, if men could be brought by any means to beleue it. And therefore *Themistocles* was wont by an illusion to terme Idlenes, the graue and tombe of such men as were alieue, for that there is litle or no difference, but only in breaching, betweene an idle man & one that is dead. For neither the one nor the other doth any good. And therefore *Seneca* (taxing a certainerich man of *Rome* named *Seruilus Vacia*, who, to the end he might liue the more at his ease & pleasure, had left the city and giuen ouer all publike affaires, & was withdrawne into a goodly house which he had builded in the cuntry) said on a time, as he passed by, here lyeth *Vacia*: as though writing his Epitaph, and setting it vpon his doore, he would signifie, that his house was his graue, and monument of his buriall. Let vs con-

Seneca in his epistle to Lucilius. 55.

clude then, that there is nothing more vnseemely or further from the law & obedience due vnto God, more contrary vnto the duty of a Christian, or more preiudiciall vnto the common wealth, then Idlenes. And the *Athenians* had great reason to punish it seuerely in their subiects, seeing that it was very necessary for their wealth and preservation of their estates. *Scipio Nasica* could not endure that *Carthage* should be destroyed: though some alledged, that then *Rome* should be in great securitie, hauing ruinated so mighty an enemy: surely, said he, it should be then in greater danger, then euer heretofore. Meaning hereby, that if they had no enemies, they should not haue wherewithall to occupie themselves abroad, wherupon they would fall into idlenes, & so into partialities and ciuil warres, and in the end into a pitifull and lamentable desolation, which afterwards happened, as he had foretold them.

Plutarch in the life of M. Cato.

If we yet desire some notable examples of those mischiefes, which proceed of idlenes: let vs consider into what miserable estate the poore church of God is fallen by the carelesnes & slothfulnes of the sheppards: Whereof hath it proceeded, that ther are so many brables & thorns sprong vp in the vineyard of the lord, that now there is nothing to be found but wild grapes? Is it not hereof, that it is no more pruned, digged, & dressed, but bitten, thrown down & laid waste? & in a word, that all those curses, & maledictions which were foretold by the Prophets, are powred down vpon it? if not of the infidelity & carelesnes of the labourers, to whom the owner hereof hath committed it to be dressed & husbanded. Whereof also doth it happen, that the flock is in so piteous case, & that among the sheep, some are scabby, some sick, some leane & feeble, others straying vp & down, & almost quite lost? If not of this, that they are fallen into the hands of hirelings, who looke more after the fleece then the flock, and respect more the milk therof, then their duties & offices, & not after the example of *Iacob* endure the heat of the Sunne by day, and the cold of the moone by night, that they may the better discharge their calling, & looke more carefully to their folds. *S. Matthew* saith, that *Christ Iesus* seeing the people scattered abroad, and wandring vp & downe like sheep without a sheppard, had compassion on them and said to his disciples, that the haruest was great, but the labourers were fewe, and therefore that they

An other pitifull example sufficient to condemne the carelesnes of such as despoise their vocation.

should pray vnto the Lorde of the haruest, that hee would vouchsafe to send forth faithfull and diligent labourers, to helpe to gather in his haruest. Wherein we may see, how all the disorder of Gods house is imputed to the negligence of the stewards and officers. And wee knowe, that if a master findeth his horse leane, and in euill liking, he blameth no man but the keeper. And so likewise such pastours must needs be condemned, when as they must giue an account of those wofull miseries, and ruines, wherewith they haue so defaced the house of God. It is then a most pernicious and hurtful thing both in the Church and common wealth to tollerate idle and slouthfull bellies.

*The sixt argument take
fro the iudgement of the
heathen.*

The heathen themselues were not ignorant hereof: as (among other things) *Plutarch* in his *Apothegs* reporteth of *Dionysius*, the father of him that was the tyrant at *Syracuse*, who being asked whether he were at leisure, and without any busines, God forbid (saith he) that euer I should haue so much ease. And of the same opinion was that poore woman, who hauing some suites in the Court of king *Philip* the father of *Alexander* the great, after many delayes, was at length answered by the king that she should be heard, as soone as he had any leisure: whereto shee replyed presently, that shee had rather lose all and neuer haue iustice, then that hee should be one houre without busines. For that if ease be preiudiciall to a priuate man, it is much more hurtful vnto such as haue publike functions & offices, who must alway be vigilant & exercise their places with great care & diligence: otherwise there will be quickly great confusion & disorder in the state & common wealth. It is then very pregnant and a cleare case, that in euery well ordered kingdom, euery man must be painfull & laborious. It remaineth now to know how, and in vvhhat sort.

*Now he sheweth
what kind
of vocation
it must bee
wherein wee
exercise our
selues.*

As concerning the vocation wherin vve ought to employ our selues, it is necessary first, that it be honest, & pleasing in the sight of God, and referred vnto such an end, as may be profitable to those vvith vvhom vve liue. The ancient Grecians haue so defined it, as may appeare by *Lucian* & *Enstratius* Comments vpon the *Ethicks*. And so likewise *Aristotle* saith, that not onely all artes & sciences, but also all actions and deliberations of men ought to be referred vnto some profitable end. For vvho is there of

of any sound iudgement, which will say, that the cunning, and craft which is vsed secretly and craftily to robbe other men priuily, as the *Lacedemonians* were wont to doe, or to cogge a dye, or to keepe treason secret, or to play the pyrate and robbe at sea, as did *Barbarossa* and *Dragule Raiz*, or to entice youth to lewdnesse, as *Ruffians* and *bawdes* doe: or to cosen, as many courtisans doe: who is there, I say, that will affirme, that these craftie dealings and coulenages should be termed by the name of exercises, which are so much the more hurtfull and pernicious, by how much he is the craftier and cunninger that doeth vse and practise them? The like may be saide of those exercises, which (though they be not hurtfull to any man) are notwithstanding vnprofitable and superfluous. For what is it worth to daunce vpon a line, or to make daungerous or perillous leapes or iumpes, as diuers tumblers doe? or to throw miller seede through the eye of a needle fixe foote off, as hee did which was brought before *Alexander* the great, or to make harmonie and musicke of swine, as the *Abbote* did before *Lewis* the eleuenth: or to counterfai the nightingale as hee did before *Agesslaus*: or to stand long vpon one legge like a crane: or to graue a carte, a carter, and his horse in so small a roome, that a little flie may couer them with her winges? and a thousand such like toyes and vanities, whereto diuers light headed fellows do apply themselues, beeing encouraged thereto by the applause and commendation of the greater number of men, and the admiration of their beholders: whose folly appeareth farre more euidently in this, then otherwise it would, if they vsed and exercised any good profession and laudable science, which might bring any profit or commoditie with it. For to speake truly, these mens profession is nothing else (as *Diogenes* said) but an exceeding wearinesse of the minde and body, with losse of labour and time. It appeareth then, that whensoever we make choice of any vocation, wherein we purpose to spende our time, and that we intend according to the ordinance of God, to eat our meate with the sweate of our browes, wee must looke that it be agreeable to the will of God, and profitable to our neighbours.

Plutarch in
his Apoth.

Gen. 3. 19.

Now

Here he shew
eth how a
lawfull voca-
tion should
be vsed, that
is without
either to
much este-
eming or too
much despi-
sing the goods
of the world,
but keeping
a meane be-
twene both.
Matth. 22. 2.
Mark. 2. 27.

Plutarch.

Now as concerning the manner how we must vse our vo-
cation, it is likewise requisite that wee doe it with such mo-
deration, that with being too hote and too eager therein, wee
forget not the principall, which is first and formost to search
the kingdome of God, and the righteousnesse thereof. We
must not bee so seriously addicted to our labour, or pollicie, or
any other businesse whatsoeuer, that it shoulde bee a hinde-
rance for vs, and to withdrawe vs from the marriage of the
kings sonne, when as we are inuited thereto, as it is said in the
parable of the Gospell. For it will be small aduantage for vs,
if for a yoke of oxen, or for a farme, or for to please a wife,
wee loose the good will and fauour of so great a Lorde,
and the pleasure and delight wee should haue in his compa-
nie. Let vs thinke, that if the Sabbath were made for man (as
Christ saith) that then out of doubt all other externall things
whatsoeuer. What a thing would it be then, if that instead of
pleasuring and profiting vs, they should be harmefull and
noxious, not onely to our bodies and goods, which can ne-
uer prosper without the blessing of God, but also to our
soules: the health whereof is oftentimes slowd and quite
hindered by these worldly cares, which are too excessive and
surmounting? The Philosopher *Aristippus* beeing reproo-
ued by one, because his houses and landes in the countrey
were greatly decayed, for that hee had so small care of them,
answered, that hee had rather they should come to naught,
then that hee himselfe should perish with taking too much
care ouer them: which would insue if hee shoulde dwell
in them. By this reproofe, and the answer which was
made, wee may easily gather, what is to be obserued herein:
that is to say: that extremities in all things are to be auoided.
It is a point of euill husbandrie to be so carelesse, as to let our
goods go to naught by our negligence. And it is much worse,
when as wee are so greedie and couetous, that our desire
draweth vs to death and destruction. We can not then take
a better course, or gouerne our selues more wisely, then if we
returne to Gods first institution, and follow that order, which
God hath set downe: that is, to make our goods serue for our
bodies;

bodies; our bodies for our soules; and they both for the glorie of God, and the attaining of life euerlasting, which we hope for by his promises. The which that wee may the better obtaine, wee must indeauour and assay by all meanes possible to deliuer our heartes and mindes from couetousnesse, which is the roote of all euill, and the principall cause, which doeth make vs so much to forget those things that appertaine to the glory of God, and giue our selues wholly to gaine and getting, and neuer thinke of any thing, but of our corruptible and earthly treasures.

And seeing that the originall and the continuance of euerie good worke hath his beginning from God, and that without his blessing wee neede not looke for any good successe in any our labours and trauels: it is requisite that we inuocate and call vpon the name of the Lorde at the beginning of our exercises; and that whensoever we take any thing in hande, wee say that verse of *David*. *Our helpe is in the name of the Lorde, which hath made both heauen and earth.* Which thing the Iewes haue helde by an olde custome taken from their auncestours, which they obserue at this day, and that so strictly, that neither themselves, nor their children doe speake or write any thing, but they beginne with this inuocation vpon the name of God; acknowledging hereby, that if in hearing those petitions which they make, hee will not vouchsafe to blesse and further them in their counsels and indeauours, it is impossible that euer they should fall out prosperously. For if (as *David* saith) God doeth not builde the house, those labour in vaine that build it. If the Lorde doe not keepe the citie, the watchmen watch but in vaine. *Gregorie Nazianzene* hath a notable saying to this purpose: which is, that euery man ought (the better to direct his actions) to beginne with calling vpon the name of God, and to end his workes with his praises. *Saint Basil* for confirmation hereof propoundeth (in my opinion) a very excellent and fit similitude, which is this, that as Mariners sailing vpon the sea, the better to direct their course, doe in the day time behold the Sunne, and in the night

*Wee must
needes call
vpon God
in our voca-
tion and call-
ings.*

Psal. 124. 8.

Psal. 127. 1.

*In the begin-
ning of his
Apologes.*

THE SIXTH BOOKE.

night season the pole starre: so likewise wee (the better to gouerne our actions, and to dispose of our affaires) must alwaies looke vp to heauen, and re commend our selues vnto God, from whom cometh all our delight and direction in all our busines.

After that wee come thus prepared to our labour, wee must also in all our actions haue a charitable regard of our neighbours: and charitie (as *S. Paul* saith) is such a thing, as seeketh not her owne, nor dealeth not dishonestly, nor is not moued to anger, nor is not suspicious, nor reioyceth not in that which is euill, it is not enuious, neither is it puffed vp, neither is it proude, but it is patient and meeke, it endureth, it beleueth, it hopeth, and suffereth all things. We walking after this sort in our vocation, and cheerefully going forward in the feare of God, seeking nothing, but that which is necessarie for vs, and employing and bestowing the rest, where neede requireth (in which things the duty of a Christian especially consisteth) no doubt but God will blesse our labours, and prosper our indeauours.

The secod sorts of cares which we take, (as I haue set down in the beginning) are touching the issue and euent of our affaires and actions. For as all our desires are vsually very extreme and vehement, so we couet nothing, but with great and marvelous hope. Now there is no hope, (as the old saying is, and as dayly experience doe teach vs) without anguish and perplexitie of mind, which is greatly augmented, nay twice doubled, with a kind of feare and distrust, which is mingled therewith: when as (considering the vncertenty, change, and mutabilitie of all things) we begin to reckon vp all such meanes as may frustrate our desires. Shal not our minds when as they are inuironed with these strong & violent passions (as with mighty and strong wals) be wonderfully vnquiet? and there is no better preferuatiue against this poison, then to think that we can not adde a cubite vnto our height or stature, by taking thought: and that, as *Ieremie* saith, the vway of man is not in him selfe, neither is it in man to walke and to direct his steppes. For if vye consider that all things are of him, by him, and in him, and that of euo sparrowes that are sold for a pennie, not one of them fall to the ground without his vwill: & that all the heares of our heads are nūbred: that al things fal out by his prouidēce: shal it not be a great

great comfort vnto vs and cheere vs wonderfully in taking a way from vs those dangers & discomforties, which may happen vnto vs, if all things (as the *Epicures* haue said) were governed without rule or order, and wholly directed by chaunce, and by the rashnesse of (I know not what) fortune; and moderate our hope; which on the other side would either be too great or too little, too hasty or too slowe, if it were grounded vpon our owne counsels, and that the effect thereof did depend vpon our owne cogitations; and not vpon the will and pleasure of God.

Whereby it appeareth, that there is nothing more profitable vnto men, then that all their affaires are vnder the government & rule of God, and wholly ordered by his diuine providence: for they are sure that if they love him, and be of the number of his Elect, that all things shall fall out well with them: and seeing that he hath not spared his onely Sonne, but hath given him for vs, he will also give all other things with him. That all things are ours, be it the worlde, be it life or death, *Paul, Cephas, or Apollo*, things present and things to come, that whatsoever wee take in hande if we be iust, shall alwayes prosper and be blessed; that God will powre downe his benefites plentifully vpon vs; that he will be bountifull in rewarding of vs, and cover vs with his fauour as with a shield. He shall be our defender, our tower and our strong foundation; he will cover vs with his wings, and we shall be sure vnder his feathers: so that we shall not be afraid of the feare of the night, nor of the arrow that flyeth by day: the pestilence that walketh in the darkenesse shall not hurt vs, nor the plague that destroyeth at noone day. And further it is said that those which trust in the Lord, are like vnto the mount *Sion*, which can not be mooued, but standeth fast for ever. As the mountains are about Ierusalem, so is the Lorde about his people from this time forth for evermore. For the rod of the wicked shall not rest vpon the lot of the righteous, lest the righteous put forth his hand vnto wickednesse. And likewise in another place; At those which hate *Sion* shall be confounded and driven backwarde: they shall be like the grasse vpon the house toppe, which withereth before it be gathered. And he saith also, blessed is everie one that feareth the Lorde, and walketh in his wayes: for thou shalt hate the labours of thine handes, thou shalt be blessed, and it shall

Testimonies of the providence of god.

Rom. 8. 27.

1. Cor. 3. 21, 22.

Psal. 1. 3. and 5. 91.

Psal. 123. 1, 2, &c.

Psal. 128. 1, 2

Esay. 4. 5.

be wel with thee. The Lord shal create vpon euery place of mount *Sion* & vpon the assembles therof, a cloud & smoke by day, & the shining of a flaming fire by night: for vpon al the glorie shal be a defence: & a covering shal be for the shadow in the day for the heat, & a place of refuge & a covering for the storm, & for the rain. There are an infinite number more of such promises in the Scripture for to assure vs, that if we will trust in God, his grace and fayour shall never be wanting vnto vs, both to provide for vs those thinges that are necessarie, as also to keepe and preserue vs from all harme, and inconvenience what so ever.

A conclusion
of the second
point with
an exhorta-
tion to every
one to trust
in God.

Why then should we be so tormented and vexed with the care and cogitation of thinges to come? Why doe wee not trust in the worde and promise of so good a Father? Can we have any one wiser to governe our actions, or a more valiant Captaine to defende vs? and in a worde, Is there any creature either in heaven or earth more mightie, more prudent, more faithfull, more vigilant, or more affectionate then he is? Can we be more speedily succoured then by him in all our affaires? Can there any euill happen vnto vs, if he haue once taken vs into his protection? *David* having considered this, and being assuredly perswaded that God was his buckler and defence, his glorie, and the lifter vp of his head, addeth with great assurednesse and constancie, that he would lay him downe and rest, and would not be afraide though tenne thousand should set them selues against him. So likewise it is most certé, that if we be wel settled in an assured hope of Gods mercies, wee shall easily withstande these cares and vexations, which doe so exceedingly disquiet our mindes. *Phillippe*, the father of *Alexander* the great, being reprooved for that he slept too long in the morning, considering the multitude of those affayres which he had daily to dispatch, answered; that hee might safely sleepe, so long as his liuenaunt *Antipater* was awake. In like manner may wee rest at our ease, so long as this great eye of the providence of God which seeth all thinges, is open and carefull to guide vs and our affayres, when so ever wee commit them into his handes. And we have greater reason to doe so, then *Phillippe* had, for that our confidence in God is farre more excellent and

Psal. 3.

Plutarch.

and certen, then any that is reposed in his creatures. Wherefore to conclude, euery one of vs must painefully and diligently labour in that vocation whereto wee are called; and we must recommede our labours vnto God, to giue them what successe it pleaseth him: never doubting but God will blesse them, though for the time the meanes bee secret and vnknown vnto vs.

¶ It remaineth now that we speake of the last sort of cares and vexations, which a great number of men take of superfluous and impertinent matters. A thing that wonderfully vexeth and tormenteth mens mindes at this day. For there are few men, which can containe them selves within the boundes of their vocations; and who have not a secret itching humour, which must be sketched continually: and as though they were bitten with fleas, they are ever stirring and desirous to knowe many thinges, which are neither profitable nor necessarie, but rather verie hurtfull diuers wayes, as wee shall see hereafter. First of all, I say, it is a verie naughty thing, and expressely forbidden by the worde of God, to leaue those thinges that appertaine vnto our estate and vocation, and intermeddle our selves in other mens matters. For it is meete that every one (according to the saying of *Saint Paul*) shoulde endeavour to bee quiet, and to meddle with his owne businesse. And euen as wee see in a mans bodie distinct members to haue their severall offices, the one not meddling with the others office and ductie, so that the inferiours doe not eniue the superiours; or that thorowe discord and dissention one of them shoulde refuse to pleasure the other: so likewise in Common-wealthes, and especially in the Church, all Christians ought so to live one with another, that though their places and charges bee different, yet they shoulde alwayes remaine vnited in their mindes, and shoulde be like diuers travellers, which by sundrie wayes goe to one and the selfe same place. As *Christ* Iesus passed by a certaine village neere vnto Ierusalem, hee was desired by *Martha* to come neere and lodge in her house: where when hee espyed her busie about many thinges, and that her sister *Mari* sat downe at his feete, to

3. Of the third sort of cares concerning superfluous and hurtfull things.

Hee discovereth the mischiefes condemned by the word of God.

By similitudes.

By the reprehension of *Christ* Iesus. Luke. 10. 41, 42.

heare and vnderstande his wordes, said vnto her, (answering vnto a complaint that she made, for that her sister left herto serve all alone) *Miritha* thou art carefull, and art troubled about many things: but one thing is necessarie. *Mary* hath chosen the good part, which shall not be taken away from her. Wherein he reprooued her of two thinges, which ought to be kept and obserued; First, for that she preferred her worldly cares before the hearing of the word of God. Secondly, for that she tooke so many things in hand at once.

By the weaknes of our minds which is illustrated by a fitte comparison.

And to speake truly, it is not possible for a man to doe many things well: or that his mind should be such, but that in devising of sundrie things, he shall finde him selfe scarcely sufficient to do any one of them as they ought to be done. For as we see in running rivers, that the force of the water is greatly diminished, when as the currant thereof is turned into severall little streams, & that both the heate & the light do lose very much of their vertue, when as they are disperfed abroad into large and open places: So likewise it happeneth to our minds, when as they are applied vnto seuerall studies which sometimes are cōtrarie one to the other, so that we thinking (through an ambitious desire) to doe many thinges, in the ende effect and bring to passe nothing, as we should do. And therefore *Aesop*, being disposed to deride this foolish & ambitious curiositie, at such time as he should be sold among 2 or 3. other slaves, & that all of them being asked by the marchant, which should buy them, what they knew, had answered, they knew all things, said (being asked what he knew) that he knew nothing, seeing they knew all. Whereupon the marchant perceiving the subtiltie and finesse of his wit, thought him more worth then all the other: and imagined that he had good occasion to mocke the others presumptuous mindes, who did brag they knew all things whatsoever, seing it is a very hard matter to find any man perfect, and sufficiently instructed in any one science, though he hath diligently employed him selfe thereto all the dayes of his life: according to the example of wise and skilful husbandmen, who cut and prune the superfluous branches from their vines, to the ende that the sappe and blood should not be disperfed among vnnecessary boughes, but be conveyed to the good branches, thereby to make them the more fruitefull:

So also must we gather, and muster as it were together, all the
 vigour and strength of our spirites to one sole thing, if we de-
 sire to bee excellent and surpassing therein. And for this cause
Ambition it selfe, which (for that wee would be esteemed
 and renowned among men) doeth make vs enterprise so ma-
 ny and so diuers thinges, shoulde withdrawe vs and plucke vs
 backe from that course. For we never heard of any man that
 proved excellent in any thing, if hee did not wholly addiect
 and consecrate him selfe thereto. And I thinke there is nothing
 that hath so much hindered our nation from attayning vnto
 that height of perfection and glorie in many artes, whereto
 sundrie of the Grecians and Latines aspired, as that vayne
 and foolish Curiositie which wee have, to give and addiect
 our selves vnto many things. For (God bee thanked) there
 are as many excellent wittes in *Fraunce*, as in any other coun-
 trie wheresoever, and such as have a great goodwill thereto,
 and very able bodyes to endure any trauaile : but wee see
 fewe that have the constancie to persist and goe forward in
 any one arte or studie : and there are not many, who have
 so much discretion as to choose that which is most meete
 and agreeable for them. Wee have scarcely so soone tasted the
 rudiments of any one arte, but soorthwith wee thinke we may
 proceede masters in the facultie, and suppose we are famili-
 arly acquainted with every precept. And this is the reason why
 wee runne from one thing to another, and in a very short time
 we thinke we have attained to all perfection, and may pro-
 ceede Doctors in every profession : and by this meanes there
 arise many confusions in the Church and Commonwealth.
 For after that wee are once possessed with a perswasion of
 our capacitie and sufficiencie, wee soorthwith waxe proude
 and presumptuous, we will give place to no man, we growe
 verie opinionate and strong headed, wee will stoutly main-
 taine our owne imaginations, we never regarde, vnlesse it bee
 too late, the counsell and advice of other men : and if perad-
 venture it bee offered, we are ashamed to followe it; we will
 needes be beleaved both in matters of warre and peace, both
 in pollicie and diuinitie, and generally in whatsoever we say
 or doe, we will be Orators and Poets, Captaines, musitians, and

*The curious
 desire of ma-
 ny Frenchme
 to know a
 little in every
 thing, ma-
 keth them
 ignorant in
 all things.*

all in conceite: like the foole of *Syracuse*, who being over-ruled with a melancholicke humour, was perswaded that he was the richest man that was in all the world, and that al the ships which arrived in the haven were loden with his marchandize. And we thinke that we are excellently seene in all things: so that in this point we differ little or nothing; for we are wise as he was rich, that is, onely in conceite and opinion. And with this foolish cogitation we enterprise great matters, when as indeede we are as fitte to compasse them, (as the olde saying is) as an asse is to sing, or an oxe to daunce. And hereof insueth infinite discomforts, and oftentimes the overthrowe of our selues, the ruine of our friends, and the destruction of our countrie, as it may easily appeare in diuers histories.

Divers notable histories which do evidently declare what great mischiefs ambitious curiositie hath caused.

Nom. 16. 1.

1 & 2 booke of Samuel.

2. Sam. 15.

16.

1. King. 1.

1, 2.

2, Sam. 20, 2.

Corah, *Dathan*, and *Abiram*, though they had a very honourable office about the tabernacle of the Lorde, and ministred there before the whole Congregation of Gods people, yet notwithstanding they were not content here with, but being mooued partly with Ambition, and partly with Envie, and Curiositie, would needs (as it were by force) thrust *Moyse* out of his chaire, thinking them selves as fit for the rounge as he was. Wherewith God was so highly displeased, that in the presence of all the people he caused the earth to open, and to swallowe vp both them selves, their wives and children with their whole families. As long as *Saul* walked in the wayes of his God, & enterprised nothing but that which was commanded him, he prospered mightily in all his actions; but as soone as he went further, all things went backward with him so long, that both him selfe and his children were wholly destroyed. *Absalom* and *Adonias*, both of them ambitiously seeking (contrary to the will of God) to reigne over *Israel*, were miserably destroyed in the flower of their age, and that in such sort as was farre vnworthie the noblenesse of their birth and their former felicitie: whereas if they would haue bene contented with their estates, they might have lived most happily like Kings sonnes, and haue enioyed both honour and pleasure, as much as they might have well desired. *Sheba* the sonne of *Bichri*, perceiving after the overthrow of *Absalom*, that the ten tribes were something displeased with *David*, thought to take the occasion while it was offered, and vsed all the means

he

he could to drawe the people after him to make him selfe King: but because it was against the ordinance of God, in stead of being crowned, he had his head cut off. *Uziah*, though otherwise a verie good King, a good man, and fearing God (as we have said before) after many great victories gotten against his enemies, yet in the ende dyed a Leper, being separated from the Congregation, for that through a presumptuous curiositie, not content with his Royall dignitie whereto hee was called, and which he might safely and honourably have vsed, would needes (contrarie to his vocation) burne incense in the Temple, and vsurpe the office which onely appertained to the children and successors of *Aron*, as *Azarias* the high Priest declared vnto him. *Simon* the sorcerer, seeing the Apostles to give the holy Ghost by laying on of handes, offered them money, and thought to have purchased the like authorities; but because he sought to get that by wicked meanes, which God doeth freely give to whomsoever it pleaseth him, *S. Peter* (to whome he made his suite) sent him away with this answer; Thou and thy mony perish together. *Thendus*, *Iudas the Galilean*, and many others raised vp great tumults among the Iewes, faining that they were sent of God to deliver them from the servitude of the *Romanes*, and to reduce them againe to their former freedome: but because their counsels and indeavours proceeded from men, they and all such as followed them were quickly overthrown. Certaine of the Iewes that were exorcists (as *Luke* writeth) seeing the woderful works that *Paul* wrought, assayed to invoke (as well as he) vp on the name of the Lord Iesus, over such as had wicked spirits, saying, we conjure you by Iesus whome *Paul* preacheth: but the euill spirit knowing that they had taken this in hand by their own authority, answered: Iesus I acknowledge, & Paul I know, but who are ye? & forthwith the man, who had the evil spirit, ran on them, & overcame them, & prevailed against the, so that they fled away naked, & wounded; thereby declaring what a dangerous thing it is, to enterprise any thing without a lawfull vocation.

2 Chron.
26.16.

Acts. 8.18.

Josephus.

Acts. 19.14.

Among other things that the false prophets are blamed for, this was one of the principall; that they would prophecy and preach every where without any vocation. For it is impossible that we should be fitte for any thing, if wee be not called thereto by the

THE SIXTH BOOKE.

secrete counsell and especiall favour of God, as it doeth most evidently appeare in sundrie Bishoppes, who woulde needes prevent the election, by the which (according to Gods institution and the Ecclesiasticall order) they ought to be called and appointed to their charges; but they have gotten them by bribes and by favour, and have governed them after as every man knowes: some have maintained warres with the revenues of the Church; others have courted it; others have purchased their pleasures, and builded them goodly pallaces and beautiful gardens; & the wiser sort among them have enriched their houses: and not one of them hath declared by effect, that he was worthie of that place whereto he hath so greedily climed and aspired. What doe I say? there are many of them farre more fitte to cry mustard about the streets, then for any such office and function: and those who set the fairest countenance vpon the matter, thinke they have sufficiently discharged their dueties towards God and man, if they come to church once in a yere with their miter on their heads, their Crosse in their hands, and their rochet about their necks, giving their *Episcopall* benediction to so many as come to behold them, & if peradventure they chance to read service vpon any great festiual day, say masse, or give any orders; they thinke presently they have done more then other men, and that if God should call them to a reckening, he must needes pay them something back again. But to preach the word, which is the fundatiō of the church, & the meat wherewith it is nourished, & the lamp which should lighten it, to guide & conduct it in the darknes of this world, & the weapons wherewith it is furnished either to defend her selfe, or offend her enemies, the medicine to heale her wounds & sores: to preach (as I say) this wholsom word soundly & publikly to the people, who live in great ignorance & blindnes; to administer the sacraments according to the institution of *Christ Iesus*; the more fully to confirme vs; to visit & comfort the sick & diseased, to harbor the poore & needy, to reprove, to threatē, to admonish with al patiēce & long suffering, to watch over the flocke, and (to be short) faithfully to husband and manure the vineyarde, that it may beare and bring forth fruite vnto the Lord thereof, there is not a worde, nor any newes of all this: yea those who carry a shewe, as though they could do it, passe it

over very slightly, thinking it a disgrace vnto them, to take any such thing in hand, as nothing bebecoming their callings. And wee neede not looke for any other of such as are not called of God, but will needes thrust them selues into such charges and offices. For where hee hath not called, there hee bestoweth no grace nor any blessing, without the which it is a cleere case, wee can doe nothing. We bring many reasons to cloake our ambition, and to couer our disordered curiousnes, but time doth easilie discouer our hypocrisie, and the effect doeth euidently declare, that it is exceedingly preiudiciall and hurtfull.

There was of late time, *John Leyden*, *Muncer*, and *Cniper-dolinge*, and many other, who enterprised great matters, & made the ignorant sort belecue in the beginning, that they were *Angels* and *Prophets*: and that God had sent them to reforme the disorders and abuses, that were in the world. But they were quickly ouerthrowne, and as many as tooke their parts, and themselves in the end were executed: for that they had enterprised so great a matter, without any commission. The peasants also, which assembled together in *Germanie*, in the yeere 1525. to withstand (as they said) the violence and iniuries offered vnto them by the gentlemen, were likewise whollie defeated and discomfited: not because there was nothing to be found in the nobilitie worthe of reprehension; but because they had rashly taken in hand so waightie a cause, rather to satisfie their owne desire, and to lay open a passage to all libertie, then for any zeale they had to iustice and equitie. For there haue beene many other, who haue prospered in their enterprises, though in the beginning they were priuate men, and very much vnprouided for the execution of so great deseignes. I will passe ouer *Moyse* and the *Machabees*, who with an heroicall and singular courage, haue accomplished wonderfull things, without any other meanes but onely their callings from God; and speake onely of *Tamberlain*, who called him selfe the scourge of God, of *Castruce Cachacane*, of *Francis Sforce*, of *Heruce*, of *Cherif*, who in spight of all their enemies, haue exceedingly aduanced them selues, some to be Dukes, other Monarches and Emperours, because that God had appointed them to that ende and purpose, against whose will and determination, no creature is able to resist.

The historie of the Anabaptists, and peasants of Germanie of late times, written by Sleidan in the 4. & 5. booke of his Commentaries.

Paulus Iovius, Carion, Guichardin.

THE SIXTH BOOKE.

An excellent
historic con-
trarie to the
former, which
prooues how
greatly God
bath blessed
those, who
haue resisted
tyrannie by
painful means

And for that we haue made mention of the wicked enterpri-
ses, which the peasants of *Germanie* tooke in hand against their
lords of late yeeres, it shall not be amisse to alledge some other,
who in the like case had a contrarie issue: and that is of the
Switzers, who in the daies of our forefathers, not able to indure
the vsupportable iniuries offered by their nobles, assembled
them selues together, and droue them out of the countrey, and
altering the gouernement of their state, cationed them selues,
and haue made a league to defend their liberties: which they
haue euer since so well obserued, that their nobilitie were ne-
uer able to recouer their former authoritie. Whereby wee may
gather (considering the small time they had to effect so great
a matter) and that all their counsels fell out so prosperously,
yea and farre better then in the beginning they looked for, that
they were secretlie called thereto by God him selfe, and after-
wards directed by his spirit, for the execution of their purposes
and intents. In which it is euident, that Gods providence go-
uerneth all things, and that for the humiliation of his creatures,
he vseth such meanes as seemeth best vnto him selfe. But it is a
very hard matter, yea and almost impossible, to knowe this di-
vine vocation, otherwise then by the sequele and euent: and it is
very dangerous to iudge thereof, by any presumption what so e-
uer: wherein many heretofore, and diuers at this day, doe great-
ly deceiue them selues.

Examples of
the ouerthrow
of such men,
as with an
ambitious
curiousnesse
haue sought
to aduance
them selues,
more then
was conueni-
ent for their
estate.
Plutarch.

Antigonus, *Demetrius*, and *Pyrrhus* the King of *Epirus*, am-
bitiously coveted the Monarchie of the whole worlde, and pro-
mised themselues (through a foolish opinion conceiued of their
owne worthines, and of their great wisdom) that they might
come vnto the height of that glorie & honor that *Alexander* the
great attained vnto: but it was in vaine, as the issue did euident-
lie declare. For whereas they might (if they had had peaceable
minde) haue safely enioied their owne Kingdomes, which
were very great and exceeding rich: thinking to aduance them
selues, they were quite ouerthrowne; and hoping to get much,
they lost all, through an ambitious curiousnes, which imbar-
ked them in to dangerous actions and counsels, out of which (beeing
once entred) they could by no means winde them selues. *Mar-
cus Antonius* after the same sort, lost halfe the *Romane Empire*,
and

and withall his honour and reputation, yea and in the end his life to. It seemeth sometime that our actions are very reasonable, and grounded vpon good cause, notwithstanding the issue is ver- ry cuill, for that they are begun without asking counsell of God, who in his secret wisdom hath determined the contrarie to that which man imagineth. When as *Brutus* and *Cassius* tooke vpon them to recouer their auncient libertie, wherof they were vniust- lie deprived by the ambitio of *Iulius Caesar*: who would not haue thought that such an enterprise should haue had a prosperous end? notwithstanding this action of theirs, did breede more mis- chiefe in their countrie, then all the former warres. This is then a thing to be diligently considered, what warrantise we haue, whe- as we enterprise any thing, and not to follow the swinge of our owne affections. All men are not capable of all things: and ther- fore it is necessarie for the tranquillitie of euery one in particular, and of the common-wealth in generall, for euery man to betake him selfe vnto that which is fittest for him. Let the gentleman play the souldiour, and the Iudge administer iustice, the treasurers and auditours looke to the receits and finances, and let the Bi- shops instruct the people in the waies of the Lord.

Hannibal vpon a time hearing *Phormio*, who with great de- light to himselfe, and applause of the people, discountred of mili- tarie affaires; as, howe to forme a battell, to incampe, to assault, to leade an armie, and such like: beeing in the ende desired to shewe his opinion, and to speake what hee thought of the man; answered that hee had seene in his time many fooles; but he neuer sawe a more foole then *Phormio*: for that forsaking the vocation wherein he had beene brought vp, which was to pleade, and to be an aduocate, would needes dispute of martiall affaires, and that in the presence of one of the greatest Capitaines of the world. There was likewise a certaine musition, very skilful and cunning in his art, who playing before *Philip* King of *Ma- cedonie*, was (through a vain ostentation of the King, and to make the people beleue he had more skill then the masters in the fa- cultie) reprooued of the saide *Philip* twise or thrise: which the musition did patiently endure, for the reuerence hee bare to his maiestie, but when as the King would needes re- prooue him the thirde time, hee saide: GOD defende

(most

An example which shew- eth howe the greatest men ought to cary them selues sincerely eue to the end of their calling.

Histories shewing that it is a very vnfit thing for any man, how able so euer he be, to meddle in a- ny vocation but his owne.

Plutarch in his treatise of the difference betweene a flatterer and a friende.

(most noble King) that your maiestie should lose so much time as I haue done in learning of so contemptible an art, as this is: deli-
 uiering in fewe words, two excellent instructions: the one, that
 such base exercises befeemed not a King, and that it were suffi-
 cient for so great a personage, if at any time his leysure would
 permit, to recreate him selfe after his other waightie affaires, to
 vouchsafe to heare such as were cunning and skilfull: and the
 other was, that it is a very vnseemely thing, for any man to iudge
 of another mans knowledgē, and to meddle with such things as
 surpasse his vnderstanding. *Apelles* could not endure, that
 the shoemaker after he had found fault with the latchet, should
 proceede further and meddle with the legge. For it is impossible,
 that we should doe any thing well, so long as we attempt ought
 beyond our knowledge.

Gregorie Nissene saith, that when we will needes enterprise
 such things, as are to deepe for vs, and aboue our reach, we often-
 times slip in very small matters; and such as would haue bene
 very easie for vs, if we would haue applied our selues wholly
 thereto. But there are some which haue such wandring wittes
 and fickle heads, that they are neuer contented vntill they haue
 assaied all meanes, and neuer finde their owne insufficiencie; vn-
 till their follies be made manifest to all the world, to their owne
 shame, and the destruction of kingdomes & common-wealths,
 who pay full deerely for their foolishnes.

Plutarch rehearseth a pleasant apologie of the tayle, which fel
 at strife with the head, for that it would needes haue the leading
 of the bodie in his course, and preuailed so much by his impor-
 tunitie, that to haue peace, the head was constrained to graunt
 his request; but because it had no eyes to make choice of his way,
 it began to lead the bodie at all aduenture, through bushes and
 briers, hilles and dales, mire and dirt, so that it had almost killed
 and torne in pieces the rest of the poore members: who percei-
 uing them selues in such miserable case, assembled together a-
 gainst their captaine, and made him leaue his gouernment; who
 beeing ashamed of his follie, intreated the head to take the rule
 againe into his handes. This is a very liuely description of these
Polypragmous and busie fellowes, who haue such short armes,
 and yet will needes claspe so many things; supposing that to en-
 terprise,

Plin. l. 35.
 c. 16.
 Ne sutor vl-
 tra crepidā.

terprise, is sufficient to execute: and that which doeth so greatly deceiue them, is, that they propound vnto them selues the examples of great personages, who being furnished with excellent graces of God, and stirred vpespecially by him, haue by his fauour and protection, accomplished wonderfull and admirable things; and thinke that in time they may be equal vnto them, both in honour and dignitie, though they be neuer so farre inferior vnto them, in vertue, wisdom, noblenes, and magnanimitie; which are meanes to attaine vnto all kinde of happines and prosperitie: and that they imitate nothing in their liues (as *Polybius* saith) but that which is superfluous and vicious, leaving their honourable actions, whereby they haue atchieued so great glorie, and thinke to gaine as great reputation by their pride and arrogancie.

And herein they are very like vnto apes, who wil needs counterfeit the gestures of men; but in nothing but their countenances, as in mocking and mowing, in biting and scratching. As for those excellent qualities wherewith man is indued, as to reason, to talke, to count, to discerne betweene good and bad; they can no skill, they are wholly ignorant, neither is it possible to make them fit thereto by any meanes what so euer. For as the Philosophers doe speake of the members of a mans bodie, that they are made and composed of forme, substance, strength, and greatnes; and placed and disposed very conueniently, to shewe their effects and operations: so likewise in euery commonwealth God hath raised vp some men, either Civilians or Diuines, and furnished them with such graces and giftes, as are necessarie to effect such thinges, as hee hath before determined. Nowe if the foote will take vpon him to execute the office of the hand, or that the hand will needes walke as the foote: if the care will strue to see, and the eie to heare: would it not be a very vaine and foolish thing, for them to enterprise such thinges, seing they haue not beene made and framed thereto? In like manner we strue in vaine, when as wee endeouour to effect such thinges, whereto by nature we are not appointed and ordained. We may then conclude, that euery man is not fit for euery thing: and that (as *Aristotle* saith) it were a very profitable and a good thing, if euery man would betake him selfe to that, whereto he is most

*An emblem
fit for a curi-
ous man.*

In his Polit.

apt and pliable: and withall that considering the great infirmity of all these earthly things, and that nothing can be brought vnto his full perfection, wee would be contented and pacified when as we see our selues in some reasonable state & condicion.

Sundrie histories of diuers troubles stirred up by turbulent spirits in the Church and commonwealsh.

Pericles and *Demosthenes* in *Athens*, and after them *Tiberius Gracchus*, and *Caius* at *Rome*, did exceedingly trouble and disquiet the common peace of their Cities, and mightily hinder the peaceable gouernment, which might otherwise haue bene established in their commonwealths. For though that in the one their was great disorder among the citizens, and that the enimie had impaired the liberties and franchises of the other: notwithstanding for that they would not remedy this disorder, without increasing the disease, it had bene much better for them, to haue left things in the same estate they founde them, and to haue borne with the time, making such aduantage therof, as conveniently they might, referring the full reformation of euery disorder, to a better opportunitie.

Curious schismatikes.

In like manner there was no iust cause, why *Donatus* should forsake the Church, and breake the vnitie and concord thereof, which ought to be so carefullie and charitie obserued among brethren: neither to be the cause of such a tragicall and lamentable euent, as afterwarde fell out, not onely in *Africke*, but also in many other parts of the world, to the great reioycing of the enemies of our religion, and to the vnspeakeable griefe of

Math. 13.9. all such as fauour the encrease and aduancement thereof. For Hauing discouered at large of the mischiefes that are ingendred by curiosity, he now sheweth the causes of schismour: the first whereof is, the lightnesse and vnstablenesse of mans witte.

all such as fauour the encrease and aduancement thereof. For suppose there were many thinges in the Church of *Carthage*, which might iustlie bee reprooued, yet it had bene much better to haue tolerated them for a season, then in redressing them, to hazard the plucking vp of the good graine with the darnell, against that expresse commandement, which the master of the house gaue vnto his seruants.

But it is not sufficient, to shew the nature, the effects, the miseries, and damages, arising and springing from this passion, but we must also vnderstand whereof they proceede, to the end that we may the better eschewe them. There is no question, but the lightnesse and vnstablenesse of our mindes, are the principall causes thereof. For we doe not commonly see staied and constant men; who haue good and sound iudgements, and such as haue

(as *Aristophanes* said of *Cleon*) one foote in the court, and another in the countrey, tormented with this humour: but such as are possessed with wandring & straying cogitations, who will needs occupie euery trade, and be of all occupations, and change their opinions as often as they doe their garments. They doe no sooner vndertake anything, but they are presently wearie of it, and they haue not so soone giuen it over, but forth with they would take it in hand againe. They resemble those men, who hauing heard a report of the fertilitie, pleasure, and aboundance, of any strange countrey, are neuer quiet vntill they haue seene it: but they haue not beene there a yeere, but they are in as great dislike with it, as euer they were, with their owne native soyle: so that (as *Horace* noteth, and that most excellently) though they change the aire, they neuer alter their nature; their mindes are as full of fancies, and their heads of toys, as euer they were. And as we see the diseases of mans bodie, doe bring such an vquietnes and irkesomenes with them, that the poore patient disliketh euerie thing, what so euer, yea such oftentimes, as in his health and prosperitie, were most pleasing vnto him; as his wife and children, his bedde, his meate and drinke, and such like: so likewise it is apparant in the affections of the minde, which beeing once distempered, wee can not long liue contentedlie in any condicion of life what so euer. The first meanes then, to auoide this curious humour, is, to settle our mindes in a more graue and staied estate: for thereby we shall not lightly giue our selues to any thing, whereof we haue not before maturely and aduisedly considered. And hauing with good aduise and great consideration, raken the matter in hand, it will be no small difficultie to pull vs from it.

The second cause that ingendereth this disordered humour, is, a kinde of idlenesse and slouthfull disease: When (as *Horace* saith) the ox desireth the saddle, and the horse the yoke. For all of vs doe naturallie desire to bee at rest, and seeke for our ease as much as may bee, and woulde not willinglie doe any thing, but followe our pleasures and delights: and for that we imagine that other men doe liue better then our selues, and haue a more short and copendious way to attain that which we so earnestly hunt after: therefore it is, that we do so wish to enioy their

Epist. 11. l. 1.

A remedie
against the
vnsuitableness
before mentioned.

Idleness and
slouth, the
second cause
of curiositie.
Epist. 14. of
the first book.

And thus
the end of
the first book.

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their places and callings: And this is the reason, why (as *Horace* saith in his first *Satyre*) that the marchant beeing vpon the sea in stormes and tempests, and seeing in what daunger both hee and his goods are, beginneth to lament his owne misfortune, and to complaine of his estate and condicion, thinking that euery man is more happie then him selfe, and that his neighbour liueth a farre merier life, then he doth. So likewise doth the lawyer, when as his clyents are knocking at his doore, and breakes him from his sleepe too timely in the morning. As also the husbandman, who laboureth all day with little cheere, and abideth hunger and colde, with many other sorrowes all his life long. God knowes euery one of these, is wondrous plentifull, in recounting his owne mischiefes, & the sorowes whereto he is subiect: as also in remembring his neighbours quiet life and great felicitie, But as in commending the one, they regard nothing but the ease and quietnes thereof: so in dispraising the other, they respect nothing but the sorow and vexation wherewith it is accompanied. Whereby it euidently appeareth, that the greatest cause of our inconstancie and mutable curiositie, is our idlenes, and hatred we beare to trauell and paines taking.

*The disdain
of our voca-
tio, the third
cause of cu-
riositie.*
Suetonius.
Plutarch.

This is also a great cause of our curiositie, when as we disdain and contemne our callings, as esteeming them too base and too vile for vs: though that in deede, there is no trade so bad, which will not maintaine him that vseth it (as *Nero* the Emperour was wont to say) and which will not enrich a man, if he be sufficiently painefull and industrious therein.

Epaminondas
one of the most
famous Captaines
that euer was in
Greece, was once
chosen by the
Thebanes, to looke
to the making
cleane of the
streetes and
clensing of their
sinks: and albeit
in the opinion of
diuers of his
friends, it was a
very dishonour-
able office for so
worthie a person-
age: yet he accep-
ted of it very
willingly, saying,
that he would
make it apparant,
that men were
not honoured by
their offices, but
that the offices
were honoured
by the men: and
afterwards he so
wisely and discre-
etely behaued
him selfe in his
charge, that he
purchased great
honour and com-
mendacion
throughout the
citie. Weare not
all the great lords
of *Rome* made
Ediles, before
they were
Senators? which
office was ordain-
ed in their com-
mon-wealths

Titus Liv.
Plutarch.

Epaminondas one of the most famous Captaines that euer was in *Greece*, was once chosen by the *Thebanes*, to looke to the making cleane of the streetes and clensing of their sinks: and albeit in the opinion of diuers of his friends, it was a very dishonourable office for so worthie a personage: yet he accepted of it very willingly, saying, that he would make it apparant, that men were not honoured by their offices, but that the offices were honoured by the men: and afterwards he so wisely and discretely behaued him selfe in his charge, that he purchased great honour and commendacion throughout the citie. Weare not all the great lords of *Rome* made *Ediles*, before they were *Senators*? which office was ordained in their common-wealths

for

for to haue the oversight of of repaying their publicke halles, the clensing of their streetes, and the mending of their conduites. And although such offices seemed verie vnworthie such men, who seemed rather to be Kinges then Senatours, notwithstanding they were exceeding curious in the discharge thereof, and were no more ashamed, then of a better office.

There were some among the most famous men of their Citie, who were taken from the plough, and honoured with the greatest dignities of their Common wealth; and having executed their charges worthily, and helde their places the time the Lawe prescribed, returned againe to play the good husbandes at their farmes in the Countrey. And the *Patriarches*, who were so rich and so mightie, that their neighbour Kinges came in person vnto them, and were glad of their allyaunce and friendshippe: *Moyse*, who had bene brought vp in the Court of *Pharao*, and adopted by his daughter to succede in the kingdome of *Egypt*: *Saul* and *David*, whereof the one was King alreadie, and the other heyre apparant to the Crowne, were they not all wont to keepe their beastes in the fieldes, and to watch them like shepheardes? But this is an example of all other, that may suffice to teach vs, that we may not disdaine our calling, how vile and abieſt ſoeuer it be: and that is of the Sonne of God, who being Creator and soveraigne Lord of all thinges whatſoeuer, did notwithstanding ſo abase and humble him selfe, that he tooke vpon him the shape of a ſervant, and made him selfe like vnto men; for whome in the ende he was crucified, after that with wonderfull humilitie and lowlineſſe he had washed many of their feete and legges. What man is there at this day ſo proude and haughtie hearted, that is not abashed and ashamed to shewe himſelfe diſdainefull of any estate and condition, howe poore and penurious ſoeuer? *Saint Paul* speaking to this purpose, setteth downe a verie fitte comparison of the members of a mans bodie, saying that those members which seeme to be more feeble are necessarie, and vpon those members of the body which we thinke most vn honest, put we more honestie on: and our vncomely partes have more comelineſſe on. Wherein he laboreth to proove nothing else but thus much, that though our estates, and we also who exercise them, be base & contemp-

The consideration of notable examples to the contrarie, is a great remedie against the disdain of our calling Looke Genesis & Exodus. The 1. & 2. booke of Samuel.

A most excellent example of all others to teach vs that we ought not despise our callings.

1. Cor. 12.

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tible, yet notwithstanding we must not despise them, for that oftentimes they are as necessarie & as profitable for the common wealth as any other. And therefore it becommeth not vs to bee wearie of our vocations, and to desire other callings we knowe not what.

*Ambition,
and an aſſi-
ring mind to
be above o-
thers, the
fourth cauſe
of curioſitie.*

Ambition likewise is another great cause of this curiositie wherof we speake at this present. For as we see covetous & greedy minded men, which doe scratch & scrape together they care not what, and without any shame doe plucke and wring from their neighbors they care not how, nor by what meanes. (as may well appeare by the impost and taxe which the Emperor *Vespasian* laid vpon vrines) So likewise there are some so proude and ambitious, that they would be accounted the chiefe and principall men wheresoever they become. If they see any man that is an excellent Musitian, a good Tennis-player, a swift Runner, a cunning fencer, a learned poet, a skilful minstrel, or a faire gamester, they assay presently if they can counterfait him, to the ende they may be spoken of, and that they may be placed in the rank of good fellowes. Now if those things we vse, be naught; we can not imagine a greater dispraise then to be commended for them: and if they be indifferent, all the comendation that we can reape by the knowledge of them, is like vnto that, which is often given vnto the prodigall man, that he maketh small account of mony, and purchaseth things of no value at a high rate. For there is nothing so precious as time. If then we spend much thereof to learn some vnprofitable arte, wil not all wise men say, that we are evil husbands? and if they be good and commendable things, we must also consider, that it is no more shame to be ignorant of such of them, as doe nothing appertaine vnto our vocation, then it is for the eye to be dumbe, or the tongue to be blinde; and in those thinges which appertaine vnto our vocation and calling, wee must yeelde vnto God the whole praise and commendation. And therefore we may safely conclude, that *Ambition* must not make vs fall into this foolish and curious passion.

*Self-love
the fift cause
of curioſitie.*

Nowe the last and speciall occasion of this curious humour is, for that, by reason of our self-love, we never sufficiently know our selves, neither yet our owne imperfections. For if we would measure our strength, and consider the weakenesse of our mindes,

mindes, and the shortnesse of our lives, we would thinke it a verie difficult thing, perfectly to attayne any one arte, though all the dayes of our lives were imployed therein. For albeit that *Tullie* had bestowed his whole time in *Rhetoricke*, yet was not his cunning so excellent, but that there is something wanting; and hee him selfe conceived a more surpassing Idea and forme thereof, then ever hee was able to expresse in any one of his Orations whatsoever. Who is there then, who seeing such a man, who was endued with so divine vnderstanding, and had bestowed such wonderfull and exceeding travayle and paynes, and yet could not attayne vnto the perfection of one onely Arte, that dare hope to come to an absolute knowledge in two or three? *Theophrastus* complayneth that mans life in his opinion is too short to laye so much as the foundation of any of the liberall sciences. And, to speake truely, it is a very difficult thing, what paynes soever wee bestowe, considering the weakenesse of our capacities, and the obscuritie of those thinges wherein wee bestowe our indeavours: yea such as for their rare knowledge in mechanicall artes, haue bene accounted famous throughout all the worlde, beeing better able to judge of their practise, then the other of their speculation, have notwithstanding accounted them selves verie ignorant and vnskilful, when they haue done all they could. Among other *Apelles*, the most excellent and perfectest Painter that ever was, whensoever he made any picture, was wont to write over it, *Apelles would make it*; and not *Apelles hath made it*; for feare least if hee shoulde vse the perfect tense, he shoulde be iudged of some to challenge a perfection in the arte. Howe is it possible then, that we in so small a time and with so meane wittes shoulde attaine many sciences, if they, who have bene so ingenious and so painefull, applying them selves onely and whollie to one particular Arte, could notwithstanding never attain any entire & absolute perfection therein? It is a diuine work, & that which exceedeth mans capacity, to be skilfull in diuers things. Our mindes & spirits which haue a heavenly beginning, are diuersly occupied in the severall parts of our bodies. For they teach our eyes to see, our eares to heare, our tongues to speak, our feete to go; they vnderstand, they learne, they discourse, they

*The better to
bear downe
this pride &
selfe-love, he
sheweth that
God alone &
no other is
able perfectly
to accomplish
many things.*

remember, they reason and conclude all at once. In like manner our God, who is, as it were, the minde and spirite of all the worlde, doeth quicken, strengthen, sustaine, moove, and conduct every thing, doing all this in an instant. But this is miraculous, supernaturall, and an impossible thing for men to bring to passe by any trayayle or diligence whatsoever. *Christ Iesus* him selfe) by whome all the worlde is governed and sustained) as he was mann, ever enterprised any more offices then one at once. For before that by his Baptisme he was established and confirmed in his ministerie, hee was content to live like a Carpenter; and after hee was called, as it were, to preach, hee did not meddle with any other calling. When as they would haue made him a King and a Iudge, hee would in no wise accept thereof: not that he was not furnished with sufficient giftes to discharge such offices, and all other whatsoever, if it had pleased him, but because he was not called to that end, and for that he would teach vs by his example, howe we ought to containe our selves within the limits and boundes of our vocation. There is nothing better then (to correct this curiositie and nice humor, which maketh vs enterprise so many vaine and frivolous matters) to knowe our owne weaknes and vnablenesse, as also the dulnesse of our vnderstanding, and withall to consider the shortnes of our lives and vnstable estate, wherein we are placed.

*A remedie
against this
evill.*

*In the latter
end of this
booke be rea-
son: th a-
gainst the
prophane cu-
riositie of
such men as
search after
secret & hid-
den thinges
which are
both unlaw-
full and dan-
gerous.
Reasons to
the contrary.*

Having discoursed hitherto of that foolish curiosity and fond desire, wherwith many have bin provoked to put in practise such things, as nothing appertain vnto their places & callings: it is expediēt now, before we end this treatise, that we touch also briefly & in a word that wicked & profane curiositie, wherby divers mē are wonderfully stirred vp to know such things either of God, of nature, or of their neighbors, as are most secret, difficult, dangerous, & wholly impertinēt vnto thē. And this kind of humor doth oftentimes exceedingly torment such as haue reaching and aspiring minds, who contēning the study of meane things, as an exercise too base & contemptible for them, wil needs fore aloft & apply theselues to that which is very rare & faire frō the knowledge of euery common personage: as though it were an easie matter to flie vp to heaven without wings, or to clime vp to the top of a ladder without beginning at the first & secōd stasse, which thing

Christ

pitie and commiseration. They search for nothing but botches and soares, and herein they are like surgeons; and yet they are much differing: for the one seeketh the disease, with intention to heale it; and if it be a soare that should be kept secret, they are both wise and faithfull enough to conceale it: but this other *curious* companion is desirous to know euerie malladie, to the ende hee may make it knowne and publish it where so euer hee commeth. They are also backbiters; for as they take pleasure to heare euill of their neighbours, so doe they delight to report the worst to the next companie they meete with: so that they are exceeding envious, and reioice in nothing, but in others mens mischiefes. In a worde, they are verie brainesicke fellowes, and blockheaded asses. For what a foolish and intemperate humour is this, for a man that hath a faire, beautifull, amiable, and vertuous wife, with whom he may verie lawfully enioie his pleasure and delights, to reiect her and cast her off: and to buie at a verie great rate, with paine, sorow, and shame, the loue of an other most foule and filthie slut. In like manner it is a most foolish & sottish thing, to despise so many goodly histories, & beautifull discourses of this life, so many learned bookes, so many excellent treatises and worthie examples, whereby we may reape such exceeding profit and pleasure: to busie our selues in enquiring after our neighbours matters; to open sealed letters, to harken vnder mens windows, or to whisper in womens eares, and such like absurdities: whereto these curious men are most commonlie addicted.

A curious man seeketh to know mens fau'ts to no other end, but to publish them and to make them worse by false reports.

After that *Plato* had remained some time in *Sicilia*, in the court of *Dionysius* the tyrant, and by reason of the great disorder hee sawe there, and for sundrie discontentments, determined to returne to his *Academie*: the King demaunded of him, if when hee was gone, hee would not often remember him, and speake of the euill entertainment he had receined in his house: whereto the Philosopher replied; that he had farre better, and more profitable matters to thinke vpon. In like manner if we were vertuoullie disposed, and desirous to emploie our times thriftelie, we should haue little leisure, and lesse pleasure, to loose so many precious houres in tracing out our neighbours vices. It is a wonderfull thing, that we are so careless

After the example of Plato (of whom Plutarch maketh mentiō, in the life of Dion) he exhorteth honest men to shie curiositie, and to learne to knowe them selues.

lesse

THE SIXTH BOOKE.

lesse and negligent in the consideration of our owne faults, the knowledge and vnderstanding whereof, is so profitable for vs: and seeing that nothing can be more necessarie, whether it be to humble vs, or to make vs haue our whole recourse vnto God: and that on the contrarie, we are so busie in searching out our neighbours imperfections, not to the end in friendly manner to reprove them, or to take compassion vpon them, and pray vnto God for their amendment, or by the knowledge of their sinnes, to acknowledge the generall corruption of our nature, to the end that thereby we might humbly craue at Gods handes, to keepe vs in all our waies, and heartely to thanke him for all such graces, as he vouchsafeth to bestowe vpon vs: which is the best meanes to make vs reape profit and commoditie, by knowing other mens imperfections.

*The miserie
of those curi-
ous company,
who neuer
thinke vpon
their owne
faultes, but
are alwaies
prying after
other mens
misdemean-
ours.*

But we, reiecting and casting behind our backs, all these considerations, seeke to vnderstande nothing, but that which may defame them and blemish their reputation. Wherin we resemble cockes and hennes, which though they haue meate enough at home in their masters yards, yet will needs be scraping in their neighbours dunghils, & feede them selues by other mens harms. In like manner though there be in vs, a plentiful harvest of all sorts of miseries; in the contemplation whereof, we may sufficiently occupie our selues, and by the remembrance of them, be driuen to make our complaints before our God, therby to moue him to take pitie & compassion vpon vs: yet notwithstanding we had rather conceale our owne sinnes, and be stirring the filth of other mens rottennesse, not to the ende to purge them of their corrupt humours, but to blot their credits, and (contrarie to the commandement of God) to make them odious vnto such, who are any thing well conceited of them. And herein wee resemble that old *Lamia* so much talked of in anciēt stories, who had eies like vnto spectacles, which she might take out and put in at her pleasure; as soone as she came home into her lodging, shee vsed to locke them vp in to her cofer, and set her downe to spinning, as blind as a beetle, and neuer saw what she did in her own house: but she went no sooner abroad, but she put them in her head againe, and would very curiously behold what other men did. In like manner we through a foolish and sottish selfe-loue, do neuer
viewe

viewe our own imperfections, although they be as cleere as the Sunne, and as bigge as a milstone: but on the contrarie, we can quickly espie other mens vices, though it be at midnight, and that peraduenture they be not so bigge as a pebble stone.

Surely if it were possible to looke in to these mens heades, to see what they haue laid vp in their memories; no question, but we should find a register of goodly matters: and all those like vnto these; such an one oweth more then he is worth, this man loueth his neighbours wife, and that other is enamoured of his maid; he liueth by polling or pilling, & the other by shifting & coofening, such an one is an heretike, such an other an hypocrite, this man is bankrout, and that other past grace: shee is a light huswife, a good fellow, a painted dame, a filthie queane, and a foule beast. Behold what goodly wares are in these mens shoppes, & with what stuffe they haue bolstered out their braines; farre differing from that, which the great Philosopher *Socrates* taught his schollers, which was nothing else, but to know them selues, and to see their owne faults. Wise men of former time, hanged bells at their doores, not onely to knowe when any knocked at their gates, but also that by hearing the noise, they might be admonished to make all things well, least such as come in should finde any thing, whereat they might be offended. Whereby they admonish vs, that wee should be carelesse to espie the common faults and infirmities of our brethren, but rather be ignorant of them, or at least seeme so to be: for that it is a very offensive thing, and passeth good manners (as *Xenocrates* said) without leaue, to thrust our feete ouer other mens thresholds. As then it is reported of *Democritus*, that walking abroad, he was wont to shut his eyes, least by wandring regards, his minde should be turned from the contemplation of honest things: so likewise must we with all our endeouours, barre and shut vp this curious humour, to the end to keepe it in, that thereby wee may search after nothing, whether it be touching God, nature, or our neighbours, but that which may profite vs, and tendeth to our edification, reiecting all vnprofitable, vnpossible, and superfluous thinges, about the knowledge whereof, wee consume our bodies, mispende our time, and loose our labours, all which should be carefully and diligently employed in the studie
and

An inuentorie of that which is in a curious mans head.

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and apprehension of more commodious and more necessarie matters. GOD for his mercies sake, giue vs grace to make good and sound choice of them, and when we haue chosen, that we may applie our selues thereto so constantly, that nothing be able to turne and diuert vs from them.

THE



THE SEVENTH BOOKE.

Of the tranquillitie and contentation of the minde.

AGAINST FEARE.

THE CONTENTS.



Though all the former passions and affections of the minde be very violent, yet surely they would be nothing so forceable, were they separated from Feare, which like a mighty tempest shaketh and tosseth them most wonderfully: and therefore the remedies which are alreadye

prescribed against Covetousnesse, Ambition, Pleasure, and the other passions before mentioned, should be to small purpose, and worke little effect, if this disease likewise be not well looked unto. Marke then what the authour hath discoursed of in this last booke, which is as it were a commentarie of the former, and the very key to open the full understanding of all the other: which being diligently considered, will prevaile very mightily to the pulling of our mindes from these wordly cogitations, and lift them up to heauen: that is to say, will make vs feele the fruition of desired rest, and assured contentation.

1 Nowe therefore to set downe the principall pointes of this last booke, which (in my opinion) is the most excellent of all the other, & best worthy the reading, especially in these latter dayes, wherein (which way soeuer we turne our eyes, we may behold so many fearfull and horrible pictures of death:) wee haue in the first place a true and lively description of that which we call Feare.

2 In the second place are described sundry sortes of feares, arising of the consideration of wordly things, and of this present life, with the remedies meete and conuenient for them. And in this ranke are those which follow.

1 The feare of povertie. The remedies whereof, are the promises

of God, his unchangeable truth, his power and providence, his exceeding bounty, his free election, and the hope of our salvation.

2 The feare we haue to lose the honours and promotions of this world: with the remedies thereof.

3 The feare we haue to lose our bodily pleasures: with the remedies thereof.

4 The feare we haue least we should lose our friends: with the remedies thereof.

5 The feare of the labours and paines of our bodies in our vocations and callings: with the remedies thereof.

6 The feare of afflictions: with the remedies thereof.

7 The feare of some naturall deformitie: with the remedies thereof.

8 The feare of some accidentall and casuall deformitie: with the remedies thereof.

9 The feare of captivitie: with the remedies thereof.

10 The feare of diseases: with the remedies thereof.

11 The feare of old age: with the remedies thereof.

12 Having set downe most excellent and wholsome preservations against these eleven former feares, and valiantly repulsed the first onset of these Vnuncerriours: hee entrencheth into the consideration of the dreadfull feare of death, setting downe most notable remedies against it. Whereupon he discourseth of violent deaths, and sheweth the remedies against the feare of them: especially by the examples of former Christians, who haue endured any paines to maintaine the truth. Which is handled and furnished with sound reasons, and enriched with goodly examples, and many authentick testimonies. As also in generall disputing against this feare of death, he setteth forth this earthly life in her colours, and that so lively, that there is no man so earthly, but must needs be greatly moued with the consideration and reading thereof.

3 In the third place, he entrencheth into the examination of the feare and dread we haue of spirituall things: that is to say,

1 Of the iudgement of God.

2 Of eternall death.

3 Of the devils.

4 Of sinne.

Then

Then followeth the remedies against the apprehension of the wrath and anger of God, of the feare of death, of the devils, of sinne, and the prickles and stinges of the conscience.

4 Fourthly, he answereth unto certaine temptations, grounded upon the consideration of our finnes.

1 Against the temptation proceeding of the great number of our finnes.

2 Against the temptation proceeding of the enormitie of our finnes.

3 Against the temptation proceeding of the continuance of our finnes.

4 Against the temptation proceeding of the distrust of the mercie and favour of God, and of the opinion that some haue, that he will require of his children a perfect inherent righteousness. Whereupon very fitly he teacheth vs, what wee must doe to please God: wherein consisteth the righteousness and perfection of Christians: of the obedience we owe vnto God: why after our regeneration, we feele so many infirmities and rebellious motions against God.

5 Against the temptation proceeding of the horrore of the latter day of iudgement.

6 Against the temptation proceeding of the consideration of vnlooked for and extraordinarie miseries: whereby we imagine the irreconcilable wrath of God towards vs.

7 Against the temptation proceeding of the comparison we make betweene vs and the holy men of former times.

8 Against the temptation proceeding of the consideration of the great wants, which are in vs.

5 In the end, he maketh a short summary of that which is contained in these seuen bookes, and sheweth vs how to make profit of these discourses, and endeeth the whole worke with a godly and zealous prayer.

THE

V

THE SEVENTH BOOKE.

AGAINST FEARE.



Ouetousnesse maketh vs feare pouerty, Ambition causeth vs to dislike disgraces and indignities, and Pleasure in dea-uoueth to perswade vs to auoide all paines and labour whatsoeuer. Wherby we may easily gather, that the former passions are ingendred by feare, which is the last noisome humour wherof we purpose to speake in this book. And for that I first made it for mine owne particular vse, and for the benefit of some others, who are well affectioned to the true seruice & worship of God, I purpose to handle it farre differing from the manner of the Philosophers writings, and heathenish discourses: for they haue disputed of nothing in their treatises, but of the feare, which we may haue of externall and accidentall chances: neuer mentioning those dreadfull and horrible torments of the conscience, which is astonished and dismayed with the consideration of the wrath & iudgements of God, for that it seeth it selfe clothed with so many grievous and monstrous sinnes. And for that it is a thing very materiall and worth the handling, it requireth somewhat a long discourse, and to be carefully and pithily penned.

*The definiti-
on of feare.*

Now the better to vnderstand what this feare is; whereof we purpose to entreate, it is conuenient that we begin with the definition thereof. This feare, therefore, is a kinde of passionate humour, and hearty sorrow, caused and ingendred by reason of some imminent danger, from which we knowe not how to be deliuered, whensoeuer it happeneth. And for that there are diuers kindes of euils, some externall and some internall, some corporall and some spirituall; therefore also it followeth that there are diuers kindes of feares: which by the grace of God we purpose to handle in order: I meane the most apparant of them. For it were an infinite labour to intreate of them all in particular manner.

To

To enter then into the consideration of ſuch euils as are eternall, and may caſually happen vnto vs, the principall and the moſt vſuall among them, are the loſſe of riches, of honour, of our friends, and of our pleaſures and delights. As touching the feare of the loſſe of our wealth and riches, we muſt firſt conſider the promiſes of God: that is to ſay, that in hearing his word, & in obeying his will, our fields, our vineyards, our fruit, our trees, our garners, our ſtorehouſes, all our cattell and whatſoeuer we haue ſhalbe bleſſed: that he will giue vs ſufficient ſtore of fooode in time of famine, that wee ſhalbe alwaies able to liue of that which we haue; and that in ſeeking his kingdome, & the righteousnes thereof, all other things ſhalbe plentifully provided. And in propounding thus vnto our ſelues his promiſes, we muſt alſo conſider (the better to aſſure vs) the immutable & vnchangeable verity of him that hath made them: and withall the wonderfull & exceeding power of his word, not only in the creation of all things of nothing, but alſo in the conſeruatiō & maintaining of them afterwards, & we may ſee apparantly by dayly experience, in the heauens and other elements, which euen from the firſt creation haue bene alwaies preſerued in their eſtate by the power and might of his deuine word, without any amending or reparations. Who then is there then that may iuſtly feare pouerty, though he hath no other help but this? Is it poſſible that he ſhould abandon his children, that provideth ſo ſufficiently for the ſoules of the aire, and for the ſmalleſt creatures of the earth: ſeeing he hath giuen vs bodies, ſhall he not alſo giue vs clothes and competent food for their nourishment? and furthermore, if he hath (euen then when we were his enemies) ſet open the gates of his kingdom for vs, and the better to guide vs the way, hath giuen vs his Goſpell, his Sonne, his holy ſpirite, and his grace, which are ſuch precious and immortal gifts, will he (now that we are reconciled vnto him, and made his friends) denie vs food that is corruptible, and ſuch other temporall and tranſitorie things which are quickly conſumed & waſted? If we belecue that hee will raiſe vp our bodies from death, and bring them from duſt and corruption, whereto they are ſubieſt by ſinne, to make them incorruptible and immortal, ſhall we think that he will pull in his arme, or ſhut his hand, and not giue vs ſufficient

1. Remedies
againſt the
feare of po-
uerty.

1. The promi-
ſes of God.

2. His immu-
table truth.

3. His power
and provi-
dence.

4. His exce-
ding bounty.

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ficient sustenance for the preseruatiō of this miserable life? Is this the assurance we haue that he wilbe our father, & shal we think that he wilbe so carelesse towards his children, that hauing so great store & abundance of all things, he wil suffer vs to die for hunger? & though we were but his seruāts, yet should we do him too great iniury to haue this opinion of him, that he would haue vs (beeing in his seruice) to complaine for our foode and sustenance. In a word, if we would diligently cōsider with our selues, we shal find, that among a thousand sundry benefits & blessings which he is daily ready to bestow vpon vs, these are the smallest & the lest. And if (as the scripture saith) we be not faithfull to trust in him for these small matters, hardly shall we hope in him for such as are of greater importance. I would dilate of this more at large, but that I haue alledged sufficient reasons before, which may serue to pull all doubtings out of our hearts, which are the roots of this feare wherof we now speake. As cōcerning worldly honor, we would neuer feare to lose it, if we were not desirous of it: & we would neuer desire it, if we were not ambitious: neither would we be ambitious if we did know our selues: & we should know our selues if we did know God. Whereupon it ensueth, that all this great & exceeding feare we haue lest we should lose our worldly honors & promotions, proceedeth of nothing, but of the want of the knowledge of God, & of our selues. And I pray you what is it that we are thus afraid of? surely it is this, lest we shuld be too base & cōtemptible. But God hath chosen the weake and cōtēptible things of this world, & taketh greatest pleasure and delight in them: & al the glory of our flesh is as the flower of the field: all which (after the exāple of *S. Paul*) we must account as dung, so that we may gaine Christ. Shall we not remember that our first father did ouerthrow himselfe, & his whole house after him, for that he did ambitiously couet that honor, which did only belong vnto God? will we needs be ingratefull, thieues, childrē, & followers of the deuil, and send as it were, a defiance vnto God, & denounce warre against him in robbing him of that honour which is only due vnto him? which then of the twaine will we follow: either *Adam*, who by his pride & ambition hath vndone & destroyed vs, or *Christ Iesus* who with his humility and patience, saueth all those, who put their confidence in him? I would

Secondly, the remedies against feare of the losse of worldly honours.

1. The knowledge of God and of our selues.

2. True humilitie.

3. The detestation of ambition.

4. The consideration of the first and second Adam, for so followe the one and eschew the other.

would to God we could remēber the saying of *S. Augustin*, who in speaking of *Iob* & cōmending his humility & patiēce vnto vs, saith, *Iob* sitting vpō the dunghil full of botches & sores, was notwithstanding more wise & wary then was *Adam* in paradise in the midst of his so great pleasures & delights, that there seemed nothing to be wanting, but only to be God. The one was seduced by the woman, & by her means banished out of paradise: & the other to the end he might attaine so great a blessing (sitting vpō the dunghil) vanquished both the womā & the deuill. We must continually pray vnto God, that it would please him not to lead vs into temptation, but that he would deliuer vs frō euil, & in the mean while we scorne humility, & ambitiously seeke for honour & promotion, which are the readiest means the deuill can vse, & the fittest baites to catch vs in his snares. If then we wil auoid his nets, we must not seeke after the glory of this life, but wholly cōtemne it, & reioyce whensoever it shall please God to humble vs, & make vs contemptible in the sight of the worlde. For as pride was the first vice that entred into our nature, for the corruptiō & defacing of that image which was in vs: so likewise is it the last that cōmeth out of vs: & before we be wholly cleared therof, we can not attaine vnto our former perfection & integrity. Whereby we may evidently see how necessary a thing it is to banish it far from vs, and to clense our hearts from so filthy a pollution: for although that we take this worke in hand the first day that we are borne, & continue therein all the daies of our life, yet will our worke be very imperfect: for that it is so strong a poyson, that hauing once swallowed it, there will be no meanes so to ridde vs from the infection thereof, what preseruatiues soeuer we take, but that there wilbe some part of the disease remaining behind. But why do we not cōsider that faith debarreth vs of al worldly glory: & that therefore we must either lose the one or the other: either our glory, which is altogether vaine: or els if we wil needs retaine that (til, we must renounce our faith, & so consequētly all the blessings that depend therof: as the iustice of our God, life eternall & his inheritance, & generally all the felicity & happines that we hope to attaine by his grace & adoption? we feare & flee the crosse as a very shamefull and ignominious thing: and yet there is nothing so glorious, as the Apostle saith: so that that,

5. The detestation of pride.

6. The consideration of our vaine glorie.

THE SEVENTH BOOKE.

which maketh vs seeke all meanes to auoide it, should indeede make vs diligently to seeke after it, for that thereby wee should find matter sufficient to satisfie our ambitious humors & desires.

- There is no greater reason why we should feare the losse of the pleasures & ease of our bodies, then of our honors & promotions. For if we do stedfastly belecue, that he that hateth this life, shal haue life euerlasting in the world to come, & that we ought to beare in our bodies the mortification of our Lord Iesus, to the end that his viuification may appeare the more manifestly in vs, if we doe belecue that the desires of our flesh bringeth death, & that the loue therof is enmitie against God, that it is not obediēt vnto his law, that whosoever is ruled therby, can not please God, that if we liue after the lusts therof we shal surely die, & that if we wil gaine eternall life, we must mortifie the deedes of the flesh: if we do belecue that to be the disciples of Christ Iesus, we must take vp our crosse & lay it vpon our shoulders: that we are dead & crucified vnto the world: that our cōuersation is in heauen: that our delight should be in the law of the Lord, to meditate therein day and night: that we are the temples of the holy ghost, which by no meanes must be polluted: that his holy spirit which is in vs may not in any wise be grieved: that we are the members of Christ Iesus, which must be kept cleane & vnspotted: if (in a word) we beleue, that the workes of the flesh are adulteries, whordoms, vncleannes, licentiousnes, idolatry, strife, enuy, murther, gluttony, & such like, & that whosoever commit such things shal not inherit the kingdom of God: we would not be so sore afraid, nor macerate our selues so much, when as we shalbe depriued of such hurtful pleasures, either by reason of our pouerty, imprisonment, sicknesse, old age, or any other meanes whatsoeuer. And if we would diligently cōsider these & the like reasons, we would not be greatly terrified, at the losse of these fleshly & worldly pleasures, seeing we should easily perceiue that this feare is builded vpon a very weake foundation. For what is it that we are so sore afraid of? Is it to be deliuered from that miserable seruitude of pleasures & delights, which are the most furious, cruell, & inexorable tyrantes that are in all the world? or that the chaines & linkes (wherwith they haue tyed and bound vs, as streightly as euer *Dalila* did *Samson*, when as she would haue

3. Remedies
against the
feare we haue
lest we should
lose our bodi-
ly pleasures.

1. Our morti-
fication.

2. Our conformi-
tie with
Christ Iesus.

3. Our voca-
tion, inspi-
ration and
sanctificatiō.

4. The deli-
uerance from
wicked plea-
sures, which
keepe vs in
bondage and
slavery.

haue deliuered him into the hāds of his enemies) should be broken, & both our bodies and mindes set at liberty to goe where they list? are we afraid lest the eyes of our minds should be too bright, & therefore we must needs encumber them with the obscurity of worldly thoughts, with care, perplexity, sorow, ielously, distrust, sighes & sobbes the ordinary attendants vpon pleasure, to trouble the peace & quietnes of our soules? are we vnwilling to open a passage for all good & honest cogitations to all holy studies, to all wholesome instructions, all which the voluptuous sort do as greatly loath & detest, as they abhorre to liue honestly & v̄tuously? It seemeth if our doings be well considered, that we are afraid lest we should be too wise, & lest with our pleasures we should lose both folly & madnes, & therefore had rather enioy our brutish delights, then the heauēly ioyes. Moreouer I may truly say, that it seemeth we doe not loue our owne ease, seeing that we seeke for it in pleasures, which are indeed nothing else but a sweet & sugred poison. And commonly these carnall and fleshly worldlings are very sad & melancholick persons, whereas contrariwise those that haue relinquished such wicked delights, are for the most part very mery & ioyfull: as may appeare by the exāple of *S. Paul* who speaking of himselfe, & of his other brethren & companions, saith, that though it may seeme vnto many that they were sad by reason they had forsaken the pleasures of the world, & that either by their own accord, or else by reason of persecution, they were depriued of those earthly delights, which are so pleasing & acceptable to the flesh. yet notwithstanding they were more ioyfull & much better contented then such as had the full fruition of them. It is a strange thing and well worth the consideration, that we may knowe our ovyne miserie & the great corruption of our iudgement, to marke that as we account of nothing, but that which the earth bringeth forth, nor of any honor but that which is giuen vnto vs by flatterers & clawbacks, nor of any other fauour but such as may be procured from mortall men, neither yet of any other life but this, which is most vretched and miserable: so likevvise are vve persvaded that there is no other pleasure but that vvich ariseth of the satisfying of our lusts and desires. And hereof it commeth to passe, that vve are afraid to lose things, vvich in the end vvill vvholly destroy

5. *The true
freedome of
the minde.*

6. *The strange
miserie of the
voluptuous
sort.*

7. *The ioy &
exceeding
contentation
of such as
haue renoun-
ced the vani-
ties of the
world.*

8. *The cor-
ruption and
blindnesse of
mans under-
standing.*

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9. *The loue of God can not be in our hearts, so long as we are delighted with worldly pleasures.*

destroy vs: & therefore the more earnestly we couet to enioy the, the further doe we run & flee from those things which we ought to follow & embrace: the fruition wherof bringeth assured ioy & contentation. For euen as the affection which a wicked person beareth to a strūpet, doth exceedingly diminish the loue which he should beare vnto his lawfull wife: so likewise the loue we beare to these vaine & transitory things & especially vnto pleasure which is like vnto an old & common whore, who draweth vs exceedingly frō our duties, & diminisheth that zeale & affection we should beare towards our spouse, and to those things which he cōmandeth vs. Hereby we may easily coniecture what great cause there is why men should seeke for such pleasures as are absent, or loue such as are present, or to be sorowfull for the losse of these worldly delights. I would prosecute this matter more at large, but the reader may easily gather the remainder out of that discourse which we haue written against pleasure.

4. *The remedies for the feare we haue lest we should lose our friends.*

1. *If they be good we can not lose them*

As touching the losse of our friends, which is the last, and that which we are most afraid of: that we may the better comfort our selues whēsoeuer they die, & be deliuered frō the feare we haue of the while they are alieue; we must consider that they are either good or euil. If they be euil it is not possible they should be good friends. If they be good, they cā not be lost: so that then we shal haue no iust occasion to feare or to complaine. For as there can not happē a greater mischiefe then to trust a deceitful & disloyall friend: so likewise there is no greater profit & commodity, then the losse of such an vntrusty companion, as all the world will confesse. But if we haue had great familiarity with any one a long time, and haue made triall of his fidelity and sincerity towards vs: haue we not iust cause (will some say) to feare least he should die, or being dead to mourne and lament for him? My friend, whosoever thou art that maketh this answer, I would demand of thee, whether it be in regard of thy selfe, or of him, that thou art afraid to lose him while he liueth, and lamentest so greatly when he is dead. If in this, thou respectest no man but thy selfe, that is to say, the pleasure and delight thou didst take in his company, and the profit thou didst reape by him: I say, that thy feare and sorow do not proceed of any loue thou didst beare vnto him, but of the affection and loue towards thy selfe, which

for

2. *If we loue any man for our own particular or any other worldly respect, the feare that we conceiue lest we should lose such a one is naught and wicked.*

for the most part is naught and full of corruption, and especially when it propoundeth vnto vs nothing but worldly promotions, transitory honours, & temporall pleasures & delights, all which if we be dead vnto the world, we would neither desire nor wish for. We are perswaded peradventure, that if we should not make such shew of feare & sorow, it would be thought we did not loue our friends: and shal we not consider on the other side, that some peradventure will thinke we make but a counterfait shew, and that others will thinke it is but a carnall and worldly affection we beare towards our selues? wherein surely they are not greatly deceiued: for it is most certen, that if we loued our friendes as well as we loue our selues, we would rather desire to follow them then to be desirous to bring them backe vnto vs: and when as they are gone, to make all the hast that may be to follow after. This exceeding feare we haue of the losse of our friends, is an euident signe not onely of the great affection we beare towards our selues, but also of the small loue we beare towards God. For if we did loue him as we ought to doe, with all our hearts, with all our soules, and with all our strength. This loue would raze out the other, and make vs wholly forget it, and it would so rule all our affections, that we should loue nothing but that which liketh him. We seethat the loue of the husband towards his wif, and of the wife towards her husband encrease more and more, and that in such sort, that after they be once married, they forget all other things, and study by all meanes to augment their affection, and are content to leaue both father & mother, to the end they may dwell the one with the other. And if peradventure they fall into any aduersity, the exceeding great affection they beare the one towards the other, doth make them to beare & tollerate it most patiently: as *Moses* reporteth in the exāple of *Isaac*, vvhō after that he once began to loue *Rebecca*, presently began to be cōforted, & to leaue so to vving for his mother *Sara*. In a vvord, vvhē as a vvōmā doth once perfectly loue her husbād, though she see all her friends die before her face, yet she vvill be soone recōforted vvhē as she cōsidereth her husbād is remaining & in health. If then we did beare the like affection toward our God, no doubt but vve should be fully trāsformed into a liking of him, & our harts so wholly bent

3. *It is better to follow our friendes then to be desirous to bring the back to vs.*

4. *The will of God according to whose pleasure wee must cōforme our selues, ought to take away this grieife from vs. A very apt and fit similitude.*

towards

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5. *The immutable will of God in the loue hee beareth towards vs.*

6. *His bounty & promises.*

towards him, that we would thinke of nothing else. And seeing that contrary vnto the nature of all other mortall creatures, he is alwaies immutable & vchangeable, & therefore if we perseuer in his feare, we shall neuer be depriued of his comfortable presence: shal we not thinke that this, with the consideration of our loue aboue mentioned, shall be sufficient to make vs rest contented not onely in the losse of our fathers, our mothers, our children, & other our friends & acquaintance, whensoever they die, but also in all other afflictions whatsoeuer? besides that the feare (whereof we now speake) is an euident token of the small affection we beare towards God, it is a very manifest argument also of the distrust we haue in his promises, which if they were wel imprinted in our hearts, would make vs quietly rely vpon him, & would wholly deliuer vs from all those vanities, which doe so wonderfully disquiet vs. For if we would commit vnto him the custody of our bodies, our soules, our liues, and whatsoeuer we haue els, & rest assured that nothing perisheth that is comitted into his hands: why should we not trust him with the keeping of our friends? is it not sufficient for vs, that he hath giuen vs his word, wherewith he hath assured vs to take vs into his protectiō, & hath bound himself so to blesse vs, that nothing shal happen vnto vs, but that which shal be for our profit? If this be true, as indeed it is most certen, what should we feare either in regard of our selues, or our children, or friends, or vwealth & riches vvhich are as vwell taken into his custody, as vve our selues, & for our sakes cōprised & cōprehended vwithin his fauour & protectiō? seeing that in the beginning it hath pleased him to giue vs the knowvledge of our friends, & by his grace & fauour hath enclined them vnto that friendship & amity, vvhetherof vve haue had triall & experience by conuersing vwith them, vvhich is the special occasion that vve do so greatly lament them after their death, I vvould knowv if that herein he hath not shewved vs speciall grace & fauour? or vvhether reason is there, vvhether vve should thinke that he vvill diminish his loue towards vs, vvhen as he hath taken them avway? seeing that he is alvvayes our god, vvether he doth impouerish or enrich vs, exalt or debase vs, wound vs or heale vs, threaten vs or smile vpon vs. If any wil say that we haue offended him, & that by reason of our sinnes, we haue deserued that our friends should be taken

avway

away from vs, I likewise demand, if at such time as he gaue them vs, we were more holy and more worthy then now we are: and that in respect hereof hee were bound to doe vs so great a pleasure, and if that his anger (which is most fatherly and mild, tending onely to this end, to make vs remember and acknowledge our faults, and fauourably to correct those imperfections that are in vs) be not as much or more necessarie sometime, as his loue and fauour, whereby (as indeed we are wonderfully corrupt) we are imboldened rather to worke wickednes and to forget his louing kindnesse, then to amend our liues, and to serue him in truth and sincerity? If then, he doeth alwaies shewe himselfe a most louing and kinde father toward vs, giuing vs friends and taking them away from vs, according vnto his good pleasure; why doe we rather complaine of the one then of the other? why doe we not with *David* alwaies praise his holy name? and say with *Iob*, God sometime giueth me great comfort by my friends, and now it pleaseth him to take it away from me, that which he doth is very iust and righteous, his name therefore be praised in all things. For although he often changeth and altereth our estate and condition, yet is he alwaies the same, & like vnto himselfe, that is to say, both in prosperitie and aduersitie, what countenance soeuer hee seemeth to shew outwardly, yet inwardly he carieth the same affection towards vs. Though that he take away our goods, our parents, our children, our friends, our seruants, our health, our quietnesse, our liues, fire and water, yea and the earth to, yet there will be some thing remaining, seeing he is the inalienable possession of his Church, and of all such as repose their confidence in him: and so long as he remaineth with vs, we shall neuer want either friends, riches, fauour, pleasure or power: for all these are comprehended in him alone. We can not be vnhappy, for blessed is that nation whose God is the Lord, as the Prophet saith, we haue then no iust cause to complaine: for misery is the occasion of complaints. *Elcana* seeing *Hanna* his wife mourne, and lament, for that she had no children, said to comfort her withall, *Hanna* why weepest thou? and wherefore is thy heart sorowfull? am not I better vnto thee then ten sonnes? In like maner, when we loose all, and that we haue nothing left but God alone, wee ought to consider (the

better

7. *The losse of our friendes ought not to make vs thinke that God hath reiected vs.*

8. *Whatsoeuer God doth it is for our good.*

9. *Wee loose nothing so long as God remaineth with vs.*

Psal. 33. 12. and 144. 15. 1. Sam. 1. 8, 10.

God is sufficient for vs: and nothing sufficeth without him.

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11. It is a-
gainst reason
that we should
preferre that
which is mor-
tall & tran-
sitory, before
the cōpany of
God and his
angels.

12. God may
restore our
friends vnto
vs againe, or
else may giue
vs newe
which shalbe
better then
the old.

13. The great
number of
our enemies,
bewraileth
our imperfe-
ctions, and
reacheth also
rightly to use
our friends.

better to comfort vs withall) that he is better vnto vs, then all o-
ther things whatsoeuer, and that in enioying of him we haue as
many friendes, kinsfolkes & acquaintance, as much riches, glo-
ry & honour, and all other good things whatsoeuer as we can de-
sire. If there were such a gentleman in this land, as would not be
content to liue in the fauour and presence of his prince, and in
the friendship and amity of the great and noble lordes of his
court, would not euery one iudge him a very proud & arrogant
fellow? In like maner do we shew our selues too hauty and high
minded, when as being not content to liue in the company
of God and his angels, we seeke to associate our selues with bale
and beggarly companions. And such are all our mortal & mu-
table friends, of whom we make such great reckning & account.
With the consideration whercof we may comfort our selues as
did *Abraham*, when he should haue sacrificed his sonne *Isaac*
according to the commandement of God. And we may be well
quieted, considering he may raise and restore them againe, as
well as he did *Lazarus*, the widowes sonne, & the daughter of
the ruler of the synagoge: or else giue vs newe, which shalbe as
faithfull & as affectionate as the old. For the hand of the Lord is
not shortned (as *Esay* saith) that he should not be able to saue vs,
neither is his care so stopped, that he can not heare our cries and
cōplaints. Let vs not think then that we shalbe without friends.
For (as one of the old writers saith, & that very wisely) God hath
so desposed of vs in this worlde, that as on the one side we haue
friends for our cōfort, so on the other side we haue enemies for
to exercise vs & to bridle our affections: & contrariwise that as
we haue enemies who study cōtinually to pick quarrels against
vs, so we are neuer destitute of friends, who seeke by all meanes
to support & vphold vs. It is very true, that the one sort is more
comūon then the other: by reason that the nature of carnall
men is more enclined to hatred and harme, then to loue and the
seeking of one anothers benefit and comodity: and often times
through our ingratitude, we either lose or alienate our friendes
from vs, & procure vs many enemies by reason of our offenses:
and many times likewise, God taketh them from vs, lest through
the continuall company of them, we should be so affectionate
towards them, that we forget the loue and zeale wee ought to
beare

beare towards him. And we should consider, that as friends are precious treasures, so are they very scarce and thin sowne. Moreouer one sincere and entire friend, such an one as it pleaseth God to giue vnto those, who trust in him, is more forceable & auailable to comfort vs, then ten enemies to grieue and vex vs. And this is the reason (will some say) that maketh vs so greatly to feare the losse of them, seeing that among men; who naturally are trecherous, malicious, and deceitfull, it is so hard and difficult a matter to finde a true and trustie friend. Whereto I answer, that if our brethren will refuse to helpe vs, strangers and aliens will be our friendes: as appeareth by the example of *Ioseph*, *David*, and *Daniell*, who beeing hated and persecuted of their owne friendes, found great fauour and comfort at the hands of strangers and infidels. If all men would band together against vs, yet the beasts would ioyne with vs, and seeke to support and sustaine vs: As it is recorded of the rich mans dogges, who being more full of pity and compassion then their master, licked poore *Lazarus* sores, seeking thereby to ease his griefes, and to assuage his sorrowes: And likewise the Rauens, who nourished and fedde the Prophet *Eli*, when he was persecuted and hated of all men: And also of the beares, who deuoured fourtie and two children of *Bethel* to reuenge the wrong, which they offered vnto *Elizera*: as also the Lyons, who spared *Daniel* in the caue: and those fierce and sauadge beasts, who being brought forth to deuoure the martyrs, would not hurt them or come neere them: And of the swine, who foreuerenced them, that they would in no wise touch their bodies; though the cruell tyrants, to the end to procure them to eate their bodies, had caused their bellies to bee stopped full of corne: And likewise of the Hartes and Goates, who did voluntarily offer themselves vnto *Saint Basils* parents, to be taken and killed at such time as they, fleeing the persecution, were constrained to retire themselves into the Forrests of *Cappadocia*; and there to remaine in great misery & distresse the space of 7 yeres: And of the Whale, who put *Ionas* into his belly, as into a place of libertie, to preserue him fro the violence of the waters, & to saue him fro drowning: And the fish, which brought *Peter* mony to pay tribute for him selfe and his master. If men

14. Let vs neuer be afraid
least we shall want friends
so long as we trust in God:
seeing that if men will not
please us,
the brute
beastes will
seeke to aide
us: as may
appeare by
many exam-
ples.
Luke 16.21.

1. Kin. 17.6.
Looke the
ecclesiasticall
histories.

and

THE SEVENTH BOOKE.

15. *The sense* and beasts should forsake vs, the sencelesse creatures would aid
les creatures vs, as experience hath taught vs. The sea parted in sunder to
will indea- make a passage for the children of *Israel* and ouerwhelmed
uour to helpe their enemies who pursued them to bring them backe into sla-
such as trust uerie and bondage. The heauens rained downe great haile-
in God. stones vpon the *Amorites*, who were assembled against his
 Exod. 14. 21. people, and their leader and captaine *Ioshua*. The Sunne and
 Iosh. 10. 11. the Moone stood still in *Gibeon* and *Aialon*, for to fauour and
 Iosh. 10. 12. further their victory, and to take away all hope from ther ene-
 2. Kin. 2. 11. mies, to escape and saue themselves by flight. The fire serued
Elias to destroy his enemies, and to cary him into heauen: and
 likewise to the three young men that were in captiuitie in *Baby-*
lon for their deliuerance, and freedome. The windes seemed as
 it were, to goe to the warres in the fauour of *Theodosius*, and
 like valiant bandes of couragious souldiers assailed his enemies,
 and by their violence brake their array, and gained him the vi-
 ctorie. If neither men, nor yet these earthly and terrestriall
 things, will be our friendes, the angels in heauen will be ready
 to waite on vs for our good, as they did vpon *Abraham*, *Iacob*,
Ioshua, *Ezechias*, *Tobit*, and *S. Peter*: and if they will not, Christ
 Iesus our head (betweene whome and vs there is a perpetuall
 alliance, and an inuiolable amitie) can not possibly deceiue vs,
 seeing hee hath bene so louing and affectionate towards vs al-
 readie that he hath bene content to die for vs. And if so be then,
 werepose our confidence in him, we shall easily passe ouer all
 other dangers and perils whatsoeuer. We shall not neede then
 to feare, that so long as vve are in the fauour of God, vve shall
 want friends: seeing that all his creatures shal be ready to vvaite
 and attend vpon vs, for our pleasure & comodity. I do not meane,
 that they shall seeke to make vs laugh, and to fill vs vwith sport
 and pastime, but that they shalbe continually attendant vpon
 vs for our velfare, and be ready to succour vs vwhensoever vve
 stand in neede.
 Hitherto vve haue prooued, that this great feare vvhich vvee
 haue of the losse of our friends, is a manifest argument of our
 infidelity and distrust in Gods promises, and argueth very mani-
 festly the vaine and foolish conceits of our mindes. For if it be a
 naturall and an ineuitable thing, that our friends being mortall

men

Besides the
 former reme-
 dies besew-
 eth, that to
 torments our
 selues ouer
 much for the
 death of our
 friends, argu-
 eth ignorance,
 which is also
 ioyned with
 infidelitie &
 despaire.

men, must needs dye and depart from vs, why do we conceive of it as though it were casuall, and might by some meanes bee eschewed, seeing that there is no more reason, why we shoulde feare those things that may in no wise be avoyded, then to hope for such things as may not possibly bee obtained: and hereby also we make our selves altogether unfitte to present our petitions vnto the Almighty for them. For as *Saint James* sayth, where there are such doubties and staggerings there can be no faith: without the which, neither we our selves, nor our prayers can be acceptable in his sight. And I can not tell whether our distrust and infidelitie bee an occasion to moove him to take away our friendes, and thereby to punish and afflict vs. Let vs conclude then, that wee ought not to feare the losse of our friendes, neither in respect of them, nor of our selves. For if our feare proceed of the consideration of some daungers like to ensue afterwarde, what harme can there be in death? shall not their bodies returne to the earth, and there rest in assured hope to be rayfed vp at the latter day, and their soules into heaven, vnto him who first gave them? If it be so, and that by this meanes the one be delivered from labour, from sicknesse, from povertie and olde age, and the other from a thousand sorrowes, griefes, cares, and vexations whereto it was subiect, to rest in peace and quietnesse for ever, and to enjoy an everlasting happinesse and felicitie, why should we be asrayde least they should dye? or lament so greatly when as they are dead?

Let vs suppose that our friendes were in *Abrahams* bosome with *Lazarus*, reioycing and making merrie in the midst among all the godly olde Fathers: or in *Salomons* Courte hearing his great and excellent wisdom, beholding his glorie, and the magnificence of his house: or in that terrestriall Paradise with *Adam* and *Eve*, and in full fruition of all the pleasures and profites that were there; participating of the pleasant fruites, sweete favours, and beautifull walkes; receiuing, as it were, the homage and allegiance of the wilde beastes, who come in all humilitie to acknowledge them for their soveraigne lordes: or at the table of the King with their marriage garments, drinking of the cuppe of immortalitie, and hearing of the melodious harmonie of Angels: or in the Temple of *Sion* glittering with gold

Chap. 1. 7.

We ought also to consider the happy exchange that they make, which wilbe a great meanes to assuage our sorrowes.

THE SEVENTH BOOKE.

and precious stones, and resounding with the praises and acclamations of the people, in telling and shewing forth the wonderfull goodnesse of God: or in the mountaine with *Peter*, and to be ravished with the exceeding pleasure in viewing the glittering brightnesse both of the face and garments of *Christ Iesus*: or in a most glorious and beautifull pallace, beholding all the rare and exquisite things, which appeare in every parte and corner thereof, fully-enjoying all thole pleasures, which have bene most excellently painted out & described by others. I would know if our friends were in such estate and condition, as is before mentioned, whether we should haue any occasion to lament and bewaile their deathes? If then after their departure they be better then we can imagine, and yet we will needes be sory for them, it can not be in regarde of any love we bare towards them, or for any feare we haue, least they should not be at their rest and quietnesse.

*Those that
dye well, and
be once in
heaven, ne-
ver desire to
returne to
the earth a-
gaine.*

Who hath heard at any time, that those who have dyed in the faith of *Christ Iesus*, ever complained, or were not content with their estate and condition? or were sorie that they had left the pleasures, riches, and friendes, which they had in this worlde? or that they preferred them before the ioyes of heaven, and therefore sought to returne againe into the earth? Wee have read of many, who are departed out of this worlde full of dayes (as the Scripture saith) and who, notwithstanding the ease and pleasure which they enjoyed here, did nevertheless fervently desire to bee gone, and to bee delivered from hence: but on the contrarie, wee never heard of any that were desirous to shunne the life to come: or that with any continuance of time coulde bee satisfied, or ever set his mind vpon any better thing, or desired to chaunge his ioye and pleasure? And there is one principal marke, whereby wee may knowe the difference which is in the pleasures of either life: and that is, that though in this life there bee an innumerable sorte of pleasures, yet there is none so agreeable to our humours, but that at length wee are wearie of them, and finde a kinde of bitterness in them, which wholly displeaseth our taste; but in the other there is an everlasting and continuall delight. Seeing then that wee can pleasure

*For that
there is no
comparison
betweene
terrestriall
and celestia-
l pleasures,*

them with no better thing, nor wish for any ioy but such as they have the full fruition of, after their deathes, I may well conclude, that it is a verie vaine thing for vs, either in respect of them, or in regarde of our selves to feare, least they should die: and that among all the external and outward accidents which may happen vnto a faithfull man, there is not one which should feare or discourage him.

For the better vnderstanding hereof, it is requisite that we discourse in like maner of other feares & terrors, which may happen vnto vs. That which we are most afraid of in our bodies, is either labor, deformitie, imprisonment, diseases, old age, or death. Vnder labor I comprehend the travel, paines, and afflictions which men through zeale, or malice do either iustly or iniustly procure vs. As touching travell, we ought neither to flie it, nor to feare it.

For this is a thing ordeined of God, & decreed by him, that every man should participate thereof: and is no lesse profitable for the health of our bodies and soules, then idlenesse is hurtfull and incommodious both for the one and the other. Were not this a goodly feare, to be afraid to walke in the generall vocation of all creatures? and that which is more, to follow the example of our heavenly Father, and of his Sonne *Christ Iesus* our Saviour: both

which have bene continually occupied even from the beginning vntill this day? Or what maketh vs so griedily to hunt after riches? is it not that we are perswaded that by this meanes wee shall live at our pleasure and ease, without doing of any thing? though that indeede this should be the principall reason, that should make vs be afraid of them. Contrariwise we doe not abhorre povertie, but only because we are afraide, least we shoulde be compelled thereby to travaile and take paines: though that for this cause it shoulde seeme the more tollerable. Thus wee may see how disordered and vnruely our nature is in every thing.

For if we did rightly consider the matter, we ought not so greatly to feare beggerie as Idlenesse, nor to affect riches more then labour and paines taking. I purpose not to speake further hereof at this present: for that I have discoursed of it already in another place.

As concerning afflictions, it is not possible to avoid them: and therefore we ought not to feare them more then we do the labor

5 remedies
against the
feare of the
travaile and
labour of our
bodies in our
vocations &
callings.

1. It is ordeined
of God.

2. God & all
his creatures
may serve vs
for an exaple

3. Idlenesse is
the worst
vice of all
others.

6 Remedies
against af-
flictions.

THE SEVENTH BOOKE.

- and travaile of the bodie: for it were a vaine thing to feare that which wee cannot avoyde, and to studie to eschewe that way wherein we are compelled to walke. Nowe it is most certen, and a thing long since resolved vpon, that we must enter into the kingdome of heaven by a very narrowe and straight passage: that is, (as *Saint Paul* saith) by many tribulations: why doe we not rather seeke then valiantly and constantly to beare and endure them, then foolishly and cowardly to avoyde them? Doe we thinke that the devill, betweene whome and the seede of the woman there shall be continuall hatred, may be reconciled and be in peace and amitie with vs? Shal we be perswaded, that God will permit his Church to live as it listeth, and give libertie to his children to live at their pleasure? or that he will at any time cease his corrections, whereby he maketh vs to vnderstand his wrathfull displeasure against sinne, and to feele our owne wantes and imperfections? what repentance, faith, and humilitie shoulde we have? what confession of our sinnes, or prayers for forgiveness would there be in the Church, if wee were not exercised with crosses and afflictions? Would *Dauid*, *Manasses*, *Nebuchadnezzar*, and the people in the captivitie of *Babylon*, ever have so earnestly besought the Lord to turne vnto them, and in pitie and compassion to looke vpon them, if they had not bin compelled thereto, by the miseries and calamities whereinto they were fallen by reason of their sinnes? and what would become of our rebellious flesh, if the concupiscences thereof were not continually mortified with torments and vexations? Moreover, is it not convenient, that (according vnto the eternal purpose of God) all such (whom he hath elected) should be conformable vnto the image of his Sonne, to the ende that before they have part of his glorie, they should also be partakers of his death and passion? and seeing that all our sufferinges in this worlde serue to no other ende, but to the manifestation of Gods glorie, and to make his bountie and mightie power more manifest or evident: or to confirme the trueth of that doctrine which we beleewe, and to sowe, as it were, the field of the Gospell of our Lord and Saviour: or else to discover the malice of the devill and the world, and the great hatred that both of them beare vnto *Christ Iesus* and to his Church: or to fight against the power
- and

kingdome of darkenesse: or to make vs meditate of those things that are above, and to lift vp our mindes from the earth towards heaven, where *Christ* sitteth at the right hand of God the father: or to withdraw vs from the love of this miserable life, & to make vs altogether seeke after God: Seeing (I say) that all aduersities & miseries whatsoeuer, tend to one of these endes, shall not this be sufficient to clense vs from this feare and dread, and make vs ready ioyfully to suffer whatsoeuer it shall please God to lay vpon vs? & that which is more, we are assured by his word, that he will be with vs in the middelt of our tribulations, to ayde and strengthen vs, and by comforting vs inwardly by his spirit, to aswage the bitternes & grievous vexations which might happen to our soules: & that what rigour & severitie soever he sheweth, yet he alwayes retaineth a fatherly affection towards vs: & although our sufferings be very short and of small continuance, yet not withstanding they bring vs an everlasting glorie: & though our temptations doe not exceede the power he hath given vs to resist them, yet they purge and clense vs, as fire purifieth and trieth the golde in the furnace. If we would further consider, that afflictions are evident tokens of the favour of God towards vs, that they are common to vs with all the true children of God, and that they are the meanes to bring vs to the kingdome of heaven, which is the ende and vttermost boundes of our hope: we must then of necessitie inferre one of these two; that either in beleeving we shall not be afraide of afflictions; or if we doe feare them, it is by reason of our vnbeleefe and incredulitie. And who is there, that is not perswaded that it proceedeth of this, (as one faith) that we are counterfaite gold, and therefore that we feare the touch stone: and that if we had builded vpon the foundation which is *Christ*, golde, silver, and precious stones, we shoulde never be afraide least our workes shoulde be manifested in the day of the Lorde? but being perswaded in conscience that wee builde with strawe and stubble, we can not choose but be timorous and wonderfully afrayde to come neere the fire, least there shoulde be any tryall made of our workes, or that our sayth shoulde melt away in temptation as waxe against the Sunne, and thereby make it manifest, that it was a false and a counterfaite beleefe. And therefore it is a verie cleare case, that all this

5. They are pleasant, and accompanied with vn-speakable ioyes.

6. They are testimonies of our salvation.

7. A good conscience never feareth afflictions.

THE SEVENTH BOOKE.

Sundry comparisons fitted for this purpose.

great and exceeding feare, whether it be of any daunger like to fall vpon vs, or of any torment or vexation like to happen to vs, proceedeth of nothing, but of the sting of a guiltie conscience, and the weakenesse of a feeble faith. Doeth the house that is builded vpon a rocke, feare least the raine or hayle shoulde fall vpon it, or that the windes shoulde blowe, or the waves beate against it? Doeth the medowe or the fildes which hath sufficient moysture, feare the drought and heate of sommer? Shall the tree that is planted by the water side, feare least his leaves should wither? Or the pot which is well and workemanlike made, least it shoulde be put into the furnace, seeing that this is most requisite and necessarie to harden and strengthen it, and thereby to make it more lasting and of greater continuance? Tribulations likewise are verie necessarie for the exercise of the godly: and when as wee consider with *Saint Paul*, that they bring forth patience; and patience experience; and experience hope, which is not ashamed, because the love of God is shedde abroad in our heartes by the holy Ghost, which is given vnto vs: we ought not onely to be free from feare, but to reioyce and to be exceeding glad. We doe very willingly take that phisicke, which wee suppose will take away corporall diseases from vs, though that the operation be very vncertaine, and that wee bee deceived oftentimes by reason it worketh so small effect. How then can we excuse our selves, when as we are afraid of those afflictions, which it pleaseth God (the most excellent and skilfull Phisition that ever was) to laye vpon vs; though that we be vncerten when they shall be taken from vs; seeing they can not be but very wholesome for so many, as will vndergoe them willingly and of their owne accord. We oftentimes seeke for surgeons at home in their houses to launch, feare, yea and to cut off the putrified members of our bodyes: we are content they shoulde binde and tie vs, to the ende they may dresse vs at their pleasure: we suffer all things patiently, and besides our hartiest thanks, wee are content to recompence them for their paines. Wherefore then are we afraid to commit our selves into the handes of our God? Is it, because he is more rigorous, or of lesse experience and skill, lesse carefull, or that he asketh more for his paynes, or for that the diseases of the soule are lesse dangerous

rous

Rom. 5. 3.

9 They chose and strangle our sinnes.

10. Without them wee are in danger to vorie in our iniquities.

rous then those of the bodie? what shall wee answer hereto? If wee will speake the truth, wee must frankly and freely confesse, that the principall occasion hereof is this, that on the one side we doe not fully knowe the frowardnesse and rebellious nature of our flesh, neither the necessitie we haue to mortifie and subdue it: and on the other side, that we put not such assurance and trust in Gods promises, as we doe in other his creatures: neither doe we beleeve that the afflictions and aduersities which he sendeth, are for to correct, admonish, and scourge vs: as well as his blessings are to comforte, to strengthen, and encourage vs. For if we were well perswaded of this, that God, what countenance soever he sheweth towards vs, yet notwithstanding alwayes beareth the like love and affection to his children, and that all his counsels and actions tende to our profite and commoditie, as well when he woundeth vs, as when he healeth vs, we would as willingly receive his blowes as his blessings: or at the least this perswasion would halfe diminish the feare wee haue of his rodde and corrections: or if we did knowe the value of the ioyes and pleasures of this world, and on the contrarie the austeritie and rigour of God towards his children, we would seeke diligently to embrace the one, and studie carefully to avoid the other. But as we see by experience that it is a verie difficult thing among men, to knowe a true friend from a fained flatterer: so likewise without the spirite of vnderstanding, and that God by his especiall grace and fauour vouchsafeto open our eyes, it is impossible that ever we should knowe the loyaltie and sinceritie of his love, and that wee be not abused by the deceitfull shewe of the worlde, and being once seduced, that we desire not rather to bee drawn by the smyling countenance and entising shewe thereof, then to bee rebuked thereby for our affection and zeale towards our God. We see that among schollers such as are idle and dull of vnderstanding, are continually afrayde least their masters shoulde heare them their lessons, and thereby finde and trye out their sluggishnesse and doultyish ignorance; whereas on the contrarie, such as are paynfull and ingenious, desire nothing more; then to bee often examined: and there is neyther feare nor dread that will make them give over their bookes.

11. They are
doubted of,
but of infidels
and miscreants.

12. He which
abhorreth
them shall
perish with
the world.

13. Those
which seeke
to eschewe
them, thinke
scorne to be
the schollers
of Christ Ie-
sus, and so
they perish
in impietie
& ignorance

THE SEVENTH BOOKE.

In like manner, that which maketh vs feare the afflictions and crosses of this worlde, which are the schooles and discipline of the Lorde, is, for that we are verie vnwilling to take any paines. For if we were desirous to knowe howe greatly God detesteth sinne, what that repentance and confession is, which we ought to make in the Church; and generally, what mortification the frailty of this life, and the vanitie of all things in this worlde are; and howe for this cause we ought to withdrawe our hearts from such transitorie things, and apply our selves thorowly to the searching and finding out of that which is stable and permanent; to turne wholly vnto God; to trust in him; to offer our prayers vnto him, with many other principall poyntes of our religion, which will never be thoroughly imprinted in our memories, vntill by the motion of the holy Ghost they be often remembred in afflictions, we woulde not so abhorre and detest them as we doe: but by reason that we have guiltie consciences, and are priue to our small and weake faith, and for that we haue wickedly bestowed our times heretofore, and minde not to amende hereafter, this maketh vs become trewantes and runners away from the schoole, and to come to our tryall as seldome as may be, fearing least that shoulde be discovered, which we woulde gladly keepe secrete, and that our vizarde beeing once taken away, our hypocrisie shoulde be layde open to all the worlde: whereby it may easely be conjectured, whether it be the wisdom or the follie of our heartes, which maketh vs so carefully to avoyde afflictions. If we were well perswaded of that which is alreadie spoken, as well of the assistance of our God to enable vs to beare all aduersities; as of his promises, whereby he hath bounde him selfe to deliver vs from all perils and daungers whatsoever, this vaine and foolish feare would soone cease, and come to an ende. Whether then we consider the necessitie of them, or the cause whereof they proceede, or the profite and commoditie which doeth ensue of them, or the end whereto they are referred, there is no reason why we should abhorre them, or seeke any meanes to avoide and eschew them. And thus much concerning the travaile of the bodie.

Let vs nowe come to deformitie, which is eyther naturall or casuall. If it bee naturall, wee can not possibly avoyde it,

and

and then by consequent we ought not to feare it, neither should we be sorie for it, if we would consider these soure things. First, that it lieth not in our power to amend it. For who is there that being borne with one eie, crooked, lame, or starke blinde, that is able to amend his imperfection? Secondly, that God hath the the same power and authoritie ouer vs, that the potter hath ouer the clay, to frame and fashio[n] vs, some to honour, and some to dishonour, as shall seeme best vnto him, and yet there is no reason why wee should complaine or be grieued thereat: and according to the example of the foote, which is not discontented though it be not framed in such dignitie as the hand, the eie, and the other members: so likewise must wee be contented with such graces and gifts, as it hath pleased God to impart vnto vs. Finally, we haue deserued, by reason of our manifold sinnes, to be as deformed in all parts of our bodies, as we are corrupt in the seuerall faculties of our mindes. And if therefore we were made like vnto an other *Chimera*, or any other prodigious monster; whom should we blame therefore, but our selues, who haue deserued thorough our vngratefulness towards God, to beare the marks and skarres thereof in our bodies, all the daies of our life? What had the serpent done, more then we; that he should be so sodainly transformed from a beautifull shape, in to the most hideous and ougly monster of all other? Who hath not offended as grievously, as *Lots* wife, which was turned in to a pillar of salt? or *Nebuchadnezzar*, who was driuen from the companie of men, to dwell with the beasts in the fields, to feede as an oxe, and to be wet with the dewe of heauen, vntill that his haire was like vnto Eagles feathers, and his nailes vnto birdes clawes, beeing wholly altered from the fashio[n] of a man; knowing no man, nor being knowne of any? and if God should make vs like vnto the most deformed monsters that euer were, yet were the shape of sinne, wherewith we are clothed, more horrible and feareful, then they; if he would not vouchsafe in mercie to amend it. Wee should haue then no iust cause to complaine of our God, if wee were borne such, as we are conceiued, that is to say, most filthie and most imperfect creatures. And if so be we will make a vertue, as it were, and reape any benefit by these naturall imperfections, we must vnderstande, that they are the moniters and aduertisers

1. It lieth not
in our power
to amend it.

2. He hath all
power ouer
vs.

3. Wee must
be content
with those
graces: it plea-
seth God to
bestow upon
vs.

4. Wee haue
deserued
worse, by rea-
son of our
sinnes.

A certaine
mōster which
had 3. heads,
one like a ty-
on, an other
like a goate,
and the third
like a dragon.

5. He sheweth
that our na-
turall defor-
mitie is the
most fearefull
of all other.

THE SEVENTH BOOKE.

6. They teach
daily more &
more so re-
forme the in-
warde man.

7. They shoul
make vs the
more earnest-
ly to affect the
kingdome of
God, & shal
blessed im-
mortalitie.

8. Remedies
against casu-
all deformati-
es.

1. If they pro-
ceede of ver-
tue, wee may
glorie in the.
Examples.

1. Iesus
Christ and
his disciples.

uerifiers of sinne and corruption. For first of all, sinne is the masse or heape out of which they are framed, to the ende that thereby we may the rather take an occasion to condemneit, and in great humilitie to confesse so much all the daies of our liues. Secondly, they should be as spurres to pricke vs forward to the studie of vertue and godlinesse, to the ende that if so be wee can not wholly deface this our naturall deformitie, yet at the least wee may couer it in some sort, imagining howe odious we shall be in the sight of God and man, if as *Homers Therfites*, we be blind, crooked, and lame both in bodie and minde, and for to encrease the deformitie of the one, we adde also the other, either by our carelesse negligence, or deliberate mallice. Finally they ought to raise vs vp, not only in the consideration of the peace and tranquillitie of the minde; but also in the meditation of the glorie which we hope for in the kingdome of God: when as through his mercie it shall please him to deliuer vs from this naturall corruption and stinking rottennesse, wherewith wee are now clothed; and put vpon vs the rich robes of immortallitie and incorruption, and make vs like vnto the glorious bodie of his Sonne, whose death and resurrection we ought continually to remember, as the very foundation of all our hope. If we would make this vse of our naturall imperfections, we would not be so greatly afraid of them as we are, and we would be much better contented, when as wee see other men better made and fashioned then our selues.

If our bodily imperfections and deformities be casuall, they proceede either of vice or of vertue. If of vertue, we may boast and glorie of them, as well as did *Saint Paul*, and reioyce that we beare in our bodies the marks and tokens of our Lord *Iesus*; and so did the *Apostles*, who were very ioyfull, when as they were brought to the Iudges, accounting it an honour to suffer for his Name, and the aduancement of his glorie. And doeth not *Christ Iesus*, through a wonderfull manner, as yet, retaine the woundes which he receiued vpon the crosse for our redemption, in his side and handes? to the ende they may serue for an euerlasting testimonie of the loue which hee beareth vnto them, for whose sake hee was content to receiue them, and to shew his great valour and courage, which he vsed in the battell
against

gainst his enemies, and of his obedience towards his Father, which was euen to the death of the crosse, and of his patience in forbearing those wrongs which were offered him, as well for the confession and defence of the truth, as for the redemption & deliuerance of his childré. It is reported that *Spiridion* (who had one of his eyes pulled out, and one of his legges broken in that great persecution vnder *Dioclesian*) beeing deliuered from those cruell tyrants, and comming before the Emperour *Constantine*, who succeeded in the Monarchie, was imbraced of this great & noble Prince, who with marueilous reuerence kissed that place, out of which the eye was pulled, esteeming that part worthie of singular honour, and the most excellent of all the other, which had bin wounded for the Name of *Christ Iesus*, and tormented for the confession of the true God. The very heathen themselues were not ignorant hereof. For *Alexander* the great, seeing his father lament, for that he had receiued a wound of a dart in the warres, that made him halt, which thing he thought, did greatly disgrace him: saide to comfort him withall; that it could be no dishonour or shame vnto him, to carrie the visible marks of his valour and prowesse. Wee neede not then be afraide of the brusing of the flesh, or breaking of the bones, nor any other skarres or woundes what soeuer, whereby our vertue and wisdom may be iustified. But what shal we thinke of those, which proceed of our vice & wicked cōuersatiō? as, when a mā hath his eares cut from his heade, or that he be branded in the hand for some theeuerie, or hurt with some halbert, for runnning about in the night, whereby he becommeth lame all the daies of his life, or his face disfigured with the poxe: or in a word, when as the spots of his sinne are apparant vpon his bodie: shall he not be exceedingly afraid of these mischiefes? Yes verely; seeing they are the punishments of our sinnes, and the apparant signes of Gods wrath, the which we ought the more earnestly to consider of, to the ende we may the more carefully eschewe all the occasions which may irritate and prouoke his irefull displeasure against vs. Notwithstanding, he which is deformed, may turne it to his commoditie. For seeing that all of vs are as ready to forget our faults, when they are committed, as we were prone to comit

2. *Spiridion.*

The iudgement of the heathen agreeable hereto.
Alexander.

2. *If they proceede of vice, we haue iust cause to be ashamed of them.*

3. *They serue to bridle vs, and to make vs vertuous hereafter.*

THE SEVENTH BOOKE.

them: and that it is very dangerous, least by being forgetfull, we should become obstinate, and beeing obstinate, should procure our selues a speedie ouerthrow: it is very expedient, to the ende they may be the better remembred, that they be engrauen vpon our bodies, that beeing continually in our sight, they may be a meanes to humble vs, and to make them as vnpleasant as may be, that so being throwne downe in the sight of God, we may be the more apt and fit to be at attonement with him, and hee the sooner brought to be reconciled vnto vs: and to be a warning for vs to liue more holily and vertuously afterwards. And this was the reason, why the leprosie of *Naaman* was laide vpon *Ge-hazi*, and vpon his posteritie for euer, to testifie his greedie couetousnes and desire: and that *Vzziah*, offering contrariety to the commandement of God, incense vpon the altar, and ambitiously vsurping the high Priestes office, was soorthwith stricken with leprosie; and therefore was constrained to dwell in a house alone by him selfe all the rest of his life: and that *Zacharie*, not beleeuing the wordes of the Angell, became dombe, vntill those things which had beene forespoken were accomplished: to the end that euery one of them, bearing his marke vpon his bodie, and his condemnation written (as it were, in capitall letters) vpon his forehead, might haue occasion to reade and remember it oftentimes, and be moued thereby to seeke for his grace, and to amend their liues. And therefore to finish this discourse, touching corporall imperfections, whether they proceede of nature, or by chaunce, either of vertue, or vice which is in vs, wee shall haue alwaies the meanes (if wee consider that which is already said) either wholly to purge vs of this feare, or at the least to moderate and assuage it.

9. Remedies
against the
feare of cap-
tinitie.

The third affliction which we are afraid of, is, least our bodies should be captived and deprived of their libertie, which is the most precious and excellent treasure that we can attaine vnto in this world, and that we esteeme most of all other things whatsoever, Which I would easilie agree vnto if we did vse it wel.

1. Wee must
vse our liber-
tie better the
for the most
part we doe.

But the abuse thereof is so common and vsuall, that we shall not finde one of a thousand, which is at libertie, but he doth straightwaies turne it to a licentiousnes of life, and like a wild beast newly escaped out of the snare, rangeth vp and down whether soeuer his

his fancie leades him. As often as I consider this, I cannot but wonder at the horrible disorder and corruption of our nature, which doth so monstrously abuse all the graces and blessings of God: and I stand in doubt, whether I shal defend this paradox, or not, that *seruitude* is better then *libertie*. At the least I dare say, that oftentimes it is more expedient for a man to be poore, then to be riche, seeing that riches puffeth vp our hearts, and filleth vs full of pride and foolishnes, depriuing vs of the grace of God, who abhorreth and detesteth all loftie mindes: whereas on the contrarie, pouertie humbleth vs, and bringeth vs to distrust in our selues, and by that meanes draweth vs the neerer vnto him, by making vs the more capable of his grace: so also is it requisite to restraine the concupiscences of our flesh, that wee be rather in bondage, then at such libertie as we desire, which is the spring and fountaine from whence there floweth such horrible sinnes and corruptions, as now e raigne in euery corner of the world. It falleth out oftentimes (as *Salomon* saith) that one commeth out of prison for to raigne; when as he that is borne in his kingdome is made poore. Which is plentifully prooued by many examples. *Ioseph* was taken out of prison, and made ruler ouer all the land of Egypt. *Charles Martel* beeing long detained in prison by his enemies, shortly after ouerthrewe and discomfited them, and in recompence of his noble valour, was created *Major* of the *Frenchmen*, which was the second place of honour and dignitie in the Realme. King *Mathias*, who was one of the most mightie, fortunate, and magnificall Princes, that euer was in *Hungarie*, was taken forth of prison, where hee had long before beene kept by his predecesour, and with great pompe led to *Buda* the principall citie in the realme, and there crowned and installed in the kingdome. And it is not long since that the Earle of *Richmont*, who had beene detained in *Bretaine*, liuing in great want and necessitie, for the space of ten yeeres or more, with the small aide that was giuen vnto him by one of the *French Kings*, returning into his countrey, and vanquishing King *Richard* in a bloodie battell, was crowned in the fielde, and acknowledged of the English nation for their soueraine lord. As concerning Kings and great Princes, who haue beene depriued of their estates and dignities, & haue fallen from great

2. *Seruitude*
sometime
better then
libertie.

Eccles. 4. 14.

Ioseph.
Charles Martel.

King Mathias.

The Earle of Richmont.

Examples of
(such as haue
fallen from
high places
into miserable
seruitude

THE SEVENTH BOOKE.

great honours and riches, into a most wretched and miserable estate: who is there that can remember them all, or make a catalogue of their calamities? *Valerian*, one of the Emperours of Rome, falling into the hands of *Sapores* king of the *Persians*, ended his life in wonderfull miserie, seruing as a footestool to this barbarous tyrant, so often as he was disposed to take his horse. As touching the Emperours of *Constantinople*, the greatest number of them died in prison. And among the *Germanes*, *Henry* the fourth, who had beene so victorious a Prince, and had fought in threescore pitched fields, to his great glorie, which was more then euer any did before, or since; was notwithstanding at the length imprisoned by his sonne, where he ended his daies most miserable. Among the *Grecians*, *Dionysius* the tyrant, and sonne to him, who had beene so great and mightie a lorde in *Sicilie*, was constrained in his old age, to get his liuing by playing on the taber and the pipe, as our blinde men doe in *France*. Among the *Iewes*; *Ioachim* and *Zedekiah* died in captiuitie in *Babylon*; the one, after hee had beene in prison by the space of thirtie yeeres: and the other, after that his children and principall friendes were slaine before his face, and that to aggravate his miserie, they had pulled out both his eyes. And generally the whole race of *David* in continuance of time, fell into such miserie and pouertie, that *Ioseph*, who was descended of him, was constrained to get his liuing by beeing a carpenter; and the Virgin *Marie* his wife, to offer two turtle doves at her purification, which was ordained by the law to be an oblation for the poore. And were not all the successours of *Herod*, who had beene so carefull to enrich the kingdome of *Iudea*, and to leaue it to his heires for euer, wholly destroyed within the compasse of one hundred yeeres, yea and some of them ended their daies in perpetuall prison? Among the *Turkes*, *Bajazeth* the first of that name, after many great conquests, was taken prisoner by *Tamberlain*, who in derision of his former estate, kept him in a cage, delighting at dinner time to tie him vnder his table like a monkie, and incensed with a proud and tyrannicall humour, to cast him sometime a peece of bread, and sometime a bone to gnaw on. Among the *Englishmen*, *Richard* the second,

second, sonne to the Prince of *Wales*, after he had long continued in as great prosperitie, as euer did any King of *England*, in his olde age, when as he had most neede of ease and quietnes, fell into the hands of his enemies, and ended the rest of his daies in sorrowe and miserie. And *Philip Comins* reporteth, that in his time some of the blood royall of *England*, were brought to such extreame pouertie, that one of the house of *Lancaster*, was compelled to serue as a page in the court of Duke *Charles* of *Burgondy*. And was not *Barnabe*, one of the Vicounts of *Milan*, taken by his vncke *John Galeas*, and most cruelly kept in prison vntill his dying day? And since that, in the time of *Lewis* the twelfth, was *Lodowick Sforce*, an vsurper of the Dukedome of *Milan*, taken at *Nauarre*, and brought as a prisoner to the castell of *Loches* in *Touraine*, and there detained a long time, dying at the last most miserably in a cage of yron. *Chilpericke* and *Lewis* the simple, two of the *French* Kings, were quite dispossessed of their crownes and kingdomes by their owne subiects, and the one put into a prison, and the other shut vp in a cloyster, to reade his Mattens with monks and fryers. And among the *Spainyards*, was not the onely daughter of *Henry* King of *Castile*, thrust from the succession by the wily deuises and subtil pollicies of queene *Isabel*, and by her compelled to retire into *Portugal*, where shee remained euer after, as a poore slaue? And in our time, who hath not heard, what miserie hath happened to the Duke of *Savoy*, to the King of *Hungarie*, to the Duke of *Germanie*, and to *Muleasset* the King of *Tunis*, and many others? For God hath permitted at all times, and almost in euery countrie, great Princes to come to decaie, and mightie Monarches to die in pouertie; to giue vs to vnderstande, that this libertie and freedome, whereof we make such great account, esteeming it aboue golde and siluer, yea and our owne liues, is neuer so strongly built, but that if we begin once to abuse it, hee can easilie ouerthrowe it, and pull it from vs. Seeing then, that without his grace and fauour, we are but too readie to abuse it, and thereby commit very heynous offences, giuing him iust occasion thereby to depriue vs of it; I may well conclude, that wee haue no such cause to bragge of it, and to runne

Darnabe.

Chilpericke.
Lewis the
simple.

3. *Les vnde-*
sire God so
send vs his
grace, which
is the true li-
bertie.

after

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4. *This worldly libertie is seruitude.*

1. Cor. 7.

after it as we doe: and that on the contrarie, that seruitude and bondage is not so intolerable an euill, that wee should so wonderfully grudge and grieue at it. If say morcouer, that it is no lesse requisite to the managing of our rebellious and vntamed nature, then is the bridle to gouerne an vnruely colt. What neede we care (as *S. Paul* saith) whether we be lords or seruants, bond or free? Why doe wee not rather studie to walke vprightly in our vocation, and rest contented with that spiritual freedome, which *Christ Iesus* hath purchased for vs by his death? we desire libertie for our flesh, and we neuer consider in to what danger it will bring vs, beeing once let loose. Which of the two should we rather desire, either so dangerous and mortall an enemie to be at libertie, or in prison: seeing we can neuer deuise to keepe him so straightly, or watch him so narrowly, but hee will finde a thousand waies to hurt vs? It were expedient that we should desire to kill and crucifie him, with all his noysome lusts and concupiscences. And are we afraid least he should be too hardly vsed? we confesse that theeues and murtherers ought to be put in prison, and there is no man that will speake against it. And shal we then

5. *The bitter fruites of worldly libertie should make vs abhorre it.*

Gal. 5. 19.

pitie our flesh if it be imprisoned, seeing that the workes and ordinarie pastimes thereof, are (as the *Apostle* saith) adulterie, fornication, vncleannes, wantonnes, idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, envy, drunkennes, gluttonie, and such like? If a father had such a sonne, a mother such a daughter, or a husband such a wife, what should they doe with them? VVe may easilie iudge then, what reason we haue to auoid the imprisonment of our flesh, which is so vntamed a beast, so obstinate, and so froward a companion, that he will not be taught by any demonstration or reason what soeuer.

6. *The mindes of vertuous men are alwaies at libertie though their bodies be in bondage.*

I speake only of our flesh: for our minds if they be wel & wisely informed, cannot be in thraldome or captiuitie: the *Prophets*, *Apostles*, and *Martyrs* of *Christ Iesus*; *Socrates*, *Calisthenes*, and many other Philosophers, might haue their bodies sometimes shut vp in filthie and stinking prisons; the tyrants by Gods sufferance might apprehend them, bind, torment, flea them, straine and stretch their skinnies; but yet their minds were alwaies at libertie, taking their pleasure in the delightfome and fruitfull fieldes of the sacred Scriptures, and walking in the beautifull ar-

bors

bors, and goodly galleries of contemplative philosophic, gathering the sweete flowers which growe continually in her pleasant gardens, to comfort the heart and strengthen the soule against the noysom smells of all corporall complaints and bodily diseases. If then our mindes can not be in slaverie, it is no matter though our bodies be alwayes in captivitie: and therefore let vs conclude, that we neede not feare to live in bondage and servitude.

The fourth thing which we are so greatly afraide of, (though indeede altogether in vaine) is sickenesse and such like diseases. For seeing that our bodies are mortall, it is verie convenient that we should feele and vnderstand the meanes that will in the ende bring vs to death, otherwise we would be altogether vnmindfull thereof, and seldome or never thinke of our end. Let vs also consider howe necessarie a thing it is to humble vs, and to plucke downe our proude lookes, to bee alwayes put in minde thereof. And if there be nothing that causeth vs sooner to forget our frayle and brittle estate, then the health and sound constitution of our bodies, (for if we were never afflicted with sickenesse nor any other malladie or disease, we would be perswaded wee were immortall) we may evidently see howe requisite it is to abate our pride, that we should be sickely sometime, to the ende that whether we will or no, we may learne the mortalitie of our bodies by the corruption of our flesh, which hath made vs subiect to death and destruction. And without this meditation, it is a wonder to see howe farre mans insolencie will straine and stretch it selfe. For seeing it falleth out oftentimes that mortall men, and such as vnderstand their owne imbecillitie and weakenesse, will notwithstanding wage warre against God, and bidde battell as it were vnto the heavens, what would they do (I pray you) if they thought them selves immortall, and not subiect to corruption? whereas a little consideration and remembrance of their endes, whereunto they are brought by reason of divers diseases, and sundrie malladies daily falling out before their eyes, doeth make them remember them selves, and represseth that hautinesse and pride which would otherwise be intollerable. If we were free from sinne and not subiect to mortalitie, we might haue some reason to desire to be free from all malladies and diseases

10. Remedies against the feare of diseases.

1. Seeing our bodies are mortall, why should we feare such things, as will bring vs to death.

2. The meditation of death a great meanes to preserve vs from sinne.

3. Seeing we must needs die, it is requisite that we be put in minde of death.

4. They are
meanes to
make vs
knowe our
selues.

Esay. 28. 15.

Esay 2. 22.

5. They make
vs also know
the weaknes
of all other
men.

6. They make
vs wearie of
the world, &
desirous of a
better life.
Eccles. 4. 1. 1.

eases: but being subiect to both, and besides so blind through a vaine conceite of our owne worthines, that either we would not acknowledge that vice and mortalitie which is in vs, or else dissemble it: it is neither profitable nor possible for vs to be without diseases. *Antigonus* one of the successors of *Alexāder* in the kingdom of *Macedony*, being exceedingly sicke, after he began to be somewhat recovered, said vnto some of his familiar friendes, that his sicknes had taught him that he was mortal: giving vs thereby to vnderstand, that men which are in health & prosperity, & especially great princes, who with their helth enioy great honors, pleasures, & abundance, do seldom or never thinke of their ducities, much lesse of their mortalitie & frailtie: yea (as the Prophet

Esay. 28. 15. saith) they are at their ease, & sleep as securely, as though they had made a covenant with death, & were at agreement with hel. Is it not then very requisite that we should fall into diseases, which should be, as it were, vauntcurriers and foreriders, to give vs warning of the approach of so dangerous an enemy, lest we be surprised on the sudden? *Esay* reproving the vaine confidence, that the people in his time reposed in the princes, prophets, and other persons of account, said, *Cease from the man, whose breath is in his nostrils: for wherein is he to be esteemed?* which saying we ought wisely to consider, seeing that therein the Prophet teacheth vs 2 things. First, that we are too ready to trust in the arme of flesh, & to presume more of our selves & others a great deale then is cōuenient. Secondly, that there is no better meanes to amend this error, thē to consider how fraile & brittle our estate is, which hangeth, as it were, by a twine thread, & consisteth (as he saith) in a litle wind, which we draw at our nolltrels: or (as *Anaxarchus* said to *Alexander*, to reprove his ambitious mind) in a goblet, wherein there is a litle *Rubarb*, or some such like receipt prescribed by the phisitian to preserve or recover vs from sicknesse. And these diseases serve not only to humble vs, and to put vs in mind of our mortality: but they bring also a fulnes, a contempt, & lothing of this life, thereby making vs the lesse to feare death: the remembrance whereof is not bitter, (as the wiseman saith) but vnto him that liueth at rest in his great possessions, & hath prosperitie & abundance of all things: when as we live in a countrey, wherein is plentie of all what soever we can desire: & that we haue riches,

friends,

friends, honor, & ease so much as we can wish: we would be-
 ry sory to leaue so commodious a dwelling. So likewise would we
 be loth to forsake & giue ouer this life, if it were altogether ple-
 sant and delightful. But God, to the end we may depart with
 the more willing & ready minds, hath thought it good to giue vs
 sowre sawce to our sweet meat, & to mingle most of our receipts
 with plenty of vinegar. And as nourses, when they would weane
 their children, are wont to lay some bitter thing vpon their teats,
 to the ende that thereby they may be brought to hate and refuse
 the sweet milke, which they were wont to sucke from thence: In
 like manner it pleaseth him to sower this whole life of ours with
 povertie, sicknes, and many other diseases and discommodities,
 that thereby we may the more easily be brought to loath it. Not-
 withstanding, we are so addicted to the love & liking thereof, that
 no disgrace, sorow, grieve, or discommodity whatsoeuer, is suffi-
 cient to bring vs in dislike with it, & to make vs wish rather to die
 happily, then to liue miserably. What would we doe then, if all
 things were to our liking & contentation? A certaine souldier in
 the armie of *Antigonus*, being troubled with a verie painfull dis-
 ease, was exceeding couragious & desperately valiant, not fea-
 ring any danger whatsoever: the King seeing this brave & for-
 ward man, & vnderstanding that he was vexed with a grievous
 mallady, being desirous to honour him, and recompence him in
 some sort for his good seruice, sent for his phisitions, & comman-
 ded the to seeke all means possible to recover him of his disease:
 which in short time they accomplished. Now when as afterwards
 he began to be somewhat fearful, & more cowardly then he was
 wont to be, & went nothing so resolutely forward in service as he
 did before: the king marueiling at such strange alteration, demã-
 ded of him the reason thereof: whereto he answered, that it was
 the favor he had shewed him in the recovering of his helth, & for
 that his life, which before was very grievous & bitter vnto him
 by reason of his disease, was now become very sweete and plea-
 sant. Whereby he giveth vs to vnderstand, that there is nothing
 that maketh vs so to be in love with this life, & to abhorre death,
 as the health & sound disposition of our bodyes. And therefore
 one hearing the *Lacedemonians* cõmended for their incõparable
 valour and couragious stomacks, and that they went desperately
 to the warres, neuer fearing death, saide, that it was no marvaile

7. A historie
 out of *Plu-
 tarch*, for the
 confirmation
 of that which
 is before spo-
 ken.

THE SEVENTH BOOKE.

8. *An apostheg proving that griefes and sorrowes are a meanes to make vs cheeresfully to forsake this life.*

9. *They stirre vp in vs repentance, faith, & hope Examples. Naaman.*

David.

Ezechias.

Iob.

thereof, seeing they lived in such a hard and austere life at home in their country: and that commonly men care not to leave that place, where they have little or no hearts ease. We see then that there is nothing so forcible to encourage vs against the assaultes of death, and to make vs long after the enioying of the heavenly kingdome, as to bee molested with povertie, labour, olde age, warres, suites, frost and colde, heate and drought, and many other discommodities: which (though surely with great difficultie) may bee a meanes to pull our heartes and mindes from those worldly cogitations. For (as though we were bewitched therewith) we can hardly be brought to feele those manifold mischiefes, wherewith the worlde encumbreth vs, or to be enduced to forsake so foule and filthie a strumpet, to marrie the most beautifull and goodly Ladiethat can be imagined. Diseases also serve to make vs remember our sinnes, and with all humilitie of heart to confesse them, and to be sorie for them: and they bring vs into the meditation of a better life, and stirre vs vp to seeke for the grace of God. The occasion which brought *Naaman the Syrian* to the Prophet *Elisus*, and afterwards to the knowledge of God, was his leprosie and vncleanesse. The greatest number of those which beleaved in *Iesus Christ*, were provoked thereunto by their corporall diseases, whereof we haue greater sence and feeling then of any spiritual mallady. And we are for the most part more diligent in providing for the health of the bodie, then the mind: yea and Christians themselves do neuer pray so heartily vnto God, when as they are in helth, as when they are sicke. Beholde with what zeale and affection *David* prayeth in his 6 & 38 Psalmes, and with what sighings and groanings he prostrateth himselfe before the face of the Lord, what trust & confidence he reposeth in his mercie: & in the end perceiving that his prayers were heard, with what alacrity & cheerefulnes of heart he praiseth and extolleth his loving kindnesse: all which things do most lively appeare in that excellēt song, which *Ezechias* made in his sicknesse. Behold also what complaints, sorrowes, & bewailings of the miseries of this life were vttered by that holy man *Iob*, sitting vpon the dunghill, all covered even from the crowne of the head vnto the sole of the foot with filthy botches and sores. did he euer in the midst of his prosperitie vtter

utter forth more heavenly voyces? It is out of doubt, that wee are never so humble and lowly minded in prosperitie, as we are in aduersitie. For if we be well and at our ease, we thinke of nothing but of sporting and playing: we spende the time in dauncing and making merrie: wee studie in the morning, what newe pastime wee shall have all the day following: and wee are never so much afrayde of any thing, as that we should want time and health: never thinking vpon the shortnesse of our dayes, and the small time we haue to live here, so long as we are in health and iollitie. Wee are like vnto marriners, who if they be once in the haven, are the greatest drunkardes, blasphemers, whoremasters, and licentious persons that may bee: but if they bee vpon the sea in any perill and daunger of their lives, there was never Heremite, no not *Paul* nor *Hylarion*, whose holinesse is so commended in olde stories, so holy in wordes, so austere in life, and deuoute in prayers as they are. And to this purpose there is a worthie storie recorded, of a certaine Archbishoppe of *Cologne* named *Theodoricke*, a man for his wisedome, vertue and godly life highly esteemed of all the great Princes and noble Dukes of *Germany*: who being asked by the Emperour *Sigismonde*, by what meanes a man might attayne vnto happinesse: answered, that felicitie was not to bee looked for in this life, whereas the greatest princes are in as miserable estate, and subiect to as great or greater vexations of the mind, as their meanest subiectes; and that there is no happines, but that which God hath promised to his elect children, and which he will performe when as they come into his kingdom. Being further demanded, by what means one might come into that kingdom? answered, that he must follow the Lawe, which *Moyse* & *Iosua* had given to the children of *Israel*, and onely trust in the mercies of God, and promises, which he hath made vnto vs, and will accomplish by the merites of *Christ Iesus*, and simply to follow his commandements, without declining either to the right hand or to the left: and being enquired the third time, whether it were necessarie to acquite and cleare our selves in Gods sight, and to purchase his fauour, strictly to obserue all the Lawe of God without transgressing of any jotte or tittle thereof: answered, that it was impossible to doe so as long as we are in this life, which is so fraile

10. They increase our humilitie & deuotion.

To whome we are resembled in our prosperitie.

The storie of Theodoricke shewing that we are readier to thinke upon good things in aduersitie then in prosperitie

THE SEVENTH BOOKE.

and slipperie, and which doeth daily minister so many newe occasions of sinne: and that especially vnto such men, as are so corrupt & fraile by nature, & that in regard of this common infirmitie, God would be pleased with him, if in his helth he would confesse his faultes and seeke for his mercie, and remaine all the rest of his dayes in as holy & godly conversation, as he did when he was troubled with the goute, and tormented with the stone. By which he giueth vs to vnderstand, that we are farre more readie to confesse our sinnes and amend our lives, when as we are in want and miserie; then when we are in wealth and prosperitie. All these things being well considered, we neede not feare so greatly to fall into any daingerous sicknesse or grievous mallady.

11. Remedies
against the
feare of olde
age.

1. It is the
blessing of
God to live
long.

2. It is follie
to feare olde
age, seeing
we are not
afraid to
live long.

4. There is
not so much
miserie in
our old age,
as there is in
the other
partes of our
lives.

In infancie.
In youth.

Next vnto diseases, we are most afraide of olde age, though it be against reason and sense that we should so be. For the dayes of our lives beeing so vncerten as they are, who can say he shall live vntill to morowe? And if wee be certen wee shall be olde, have we not time ynough to provide vs, and to fortifie vs against all the miserable accidents & discommodities of old age? But let vs obserue a little that foolish and straunge contrarietie that is in our mindes. All of vs desire to live long, and yet we are afraide of olde age: as though old age were any thing else, then a long life, and many yerestyed & added one to another. Which being considered, we should either not desire the one, or not feare the other: or else confesse with *Iuvenal*, that without wit or reason we flie and folow every thing. But if the matter were wel expounded, I pray you, what cause is there why we should abhorre old age? we will say peradventure that it is full of great miserie, and accompanied with infinite sorrowes and afflictions. Whereupon I would demaund and faine knowe, what parte of our life is exempted from them. During our infancie wee haue nothing but ignorance, feeblenesse, miserie, weeping, and crying: we can not make readie our selves; we can not feede our selues; we can not rise; we can not goe; we can not helpe our selues vp, being fallen downe; we knowe not fire from water, neither are we able to doe so much, as keepe a flie from hurting vs. In a worde, we can doe nothing but crie, weepe, and waken our nourses to give vs sucke and make vs cleane. Are we in our youth? Then wee are like vnto wilde coltes without saddle or bridle;

bridle; we runne here and there, whither our desires draw vs, and we care for nothing, but howe to haue a full fruition of all our delightes. Whoremasters, blasphemours, bawdes, jugglers, ruffians, and such like rascals, are the companie we seeke for. And who is able to repeate all the dangers, whereto this youthfull companie is subiect by their excesse, rashnesse, strifes, and quarellings? their prodigall and excessive expenses; their inconstancie; the grieve and sorrowe they bring to their friendes; and the dishonour and reproch, which by their abominable lives & shamefull deathes, they leave vnto their posteritie for ever? In a word, in terming of it foolish youth, we do sufficiently declare in what estimation we haue it. From youth we passe vnto mans estate, which is, as it were, overwhelmed with infinite sorowes and a huge multitude of cares. If we be private men, we must haue a care of our household & familie; howe to maintaine our wiues, bring vp our children, to provide we may give them something when they are in age, to increase our wealth, and to see good order in our houses, to governe and rule our servants, and to keepe all thinges well that are vnder our charges: all which are no trifling matters, but of verie great waight, and farre more troublesome vnto such as haue any publicke charges, as Kinges and their liuetenants. For they must first haue regard, that God bee rightly served in their dominions and territories: next vnto this, that Iustice be indifferently administred vnto al men vnder their subiection: that their frontiertownes be well guarded, and their souldiers well paid: that they maintaine amitie with their confederates: that the good be supported, & the wicked suppressed. Al which is sufficient to trouble & disquiet one mans mind, & to pose the wisest head that ever was. These things being considered, we may well perceiue that the other partes of our life are as fully fraught with miserie as old age: which hath this advantage over them, that the calamities & miseries thereof are farre more tolerable, for that the vigor & strength of the mind being impaired & weakened, they are nothing so sensible as the others. And withal, olde men by reason of their experience are more wise, more temperate, and better exercised in these afflictions, and for that they see their ende approacheth, they are assured they can not be of any long continuance. We may not then alledge the miseries

In mans estate.

4. Olde age is better able to beare afflictions then the rest of the ages of our liues.

THE SEVENTH BOOKE.

*Though olde
age be not so
strong, yet it
is farre more
provident
then youth.*

*Examples.
Agefilaw.*

Nestor.

*If age were
not as a bri-
dle for youth,
great king-
domes would
somme be
overthrowen.
Examples.
Rehoboam.*

of olde age, to proove that it is worse then other ages. For in comparing them together, wee shall finde that they are farre worse and more discommodious. *M. Cicero* in his booke of olde age alleadgeth foure especiall causes, why these graye hayres seeme so odious in the eyes of many men. The first is, for that wee are not so able to take paynes, and therefore we are constrained to give over all intermeddling with thinges, and to sitte all day in a chayre in winter by the fire side, and in sommer to goe no further then the porch, beeing wholly vnfitte for any companie. Whereto wee may answere as *Tullie* did, that in respect of bodily labour, olde men (indeede) are nothing so fitte as young men are. For they have not the strength and agillitie to ride a great horse, nor to ryde poste, nor to runne at tilte, and many such like thinges, whereto young men are most apt and best able. But there are many other thinges without doubt of greater importance, which they can perfourme well ynough, if they woulde applie themselves thereto. They knowe howe to governe the whole Common wealth by their wisdome: and sometime to saue the Countrey and Kingdome where they liue from destruction: as may appeare by the example of *Agefilaw*, who was the onely meanes to hinder the *Thebanes* from conquering the *Lacedemonians* after the battaile of *Leuctres*. They may counsell and direct Princes in their affayres, as *Nestor* did *Agamemnon* at the siege of *Troy*, whose wisdome alone was more esteemed of the King, then the valour and courage of all his Captaines. And not without good cause. For it is an easier matter to finde armes and handes to execute, then wise and provident heades to devise: and withall considering that the one is farre more necessarie then the other, for the preservation of a kingdome. For if the boyling desires of great lordes were not often cooled: if the enterprises & designes of sundry yong gentlemen, which follow them, were not wisely weighed and well considered, by such as of long time haue had the manning of their affayres, and knowe in what termes they stand, they would oftentimes vpon a small occasion hazard their estates and kingdomes: As it happened vnto *Rehoboam*, who lost the greatest part of his kingdome, for refusing the advise which was giuen him by the auncient

auncient and wise counsellours of his house. And it is not yet one hundred yeeres, since that *Lewis* the twelfth, by a like occasion, had almost lost his crowne and possession of his realme, as he confessed vnto his sonne, not long before his death; admonishing him to entertaine his old counsellours, and not to followe his example: for that in the beginning of his raigne, hee had almost beene quite ouerthrowne, for that he had very vnwisely reiected his fathers old seruants. In our daies, *Lewis* the King of *Hungarie*, suffering him selfe to be ruled by a young Bishop of his realme, in his warres against the *Turkes*, though he had not sufficient strength to encounter his enemies, and that all his old and experienced captaines, shewing him the danger that was likely to ensue, sought by al means possible, to turn him from his intended voyage: yet the Bishop, beeing a harebraine and cholericke person, and of great credit with his master, perswaded him to go on forward: which was the occasiō of the kings death, and miserable destruction of that countrey, which had of long time flourished in prosperouse state, and had bin the bulwarke and rampiere to defende all Christendome. These and many other examples, which might be alledged, are sufficient to proue, that old men beeing wise and well experienced, are not vnprofitable members of a commonwealth: and that as it is meete to coole the hoat fire with cold water; so is it conuenient for the conseruation of kingdomes, that the rashnes of youth should be moderated and staied, by the wisdom of the aged.

And therefore all well ordered commonwealths, haue euermore framed and composed their counsels of estate, of auncient and well experienced men, as may easily appeare by the names which were giuen them. For both the *Hebrewes*, *Greekes*, and *Latines*, called their publike councils by such names, as signified in their owne tongue; *the assemblie of the auncient*. Wee may not then (as I haue already saide) for the disabling and discrediting of old age, say, that it is vnprofitable; and good for nothing. For euē as in a ship, the Pilot which sitteth at the sterne, and neuer toyleth as the rest, either at the casting of the anker, the pulling at the ropes, or boysing of the sayles, performeth notwithstanding more then all the other, for the safe ariuing in the haue: so likewise in well ordered states (such as *Venice* may be

Lewis the twelfth, King of France.

Lewis King of Hungary.

The councils of well ordered states, haue euermore been furnished with auncient men.

Example.

accounted

THE SEVENTH BOOKE.

accounted at this present) the aged Senatour in his chaire with his staffe, doeth more for the preservation of his countrey, then the couragious souldiour in the field with his lance. I will passe over the worthe stories of *Appius Claudius*, of *Masimissa*, *Cato*, *Phocion*, *Sophocles*, and that also of *Lalius*, which *Tullie* and *Plutarch* reporteth in the commendacion of old age. I would know then, whether *Moyse* beeing fourescore yeere old, or *Ioshua* beeing a hundreth and more, or *David* when as by reason of his yeeres he was so cold, that his seruants were compelled to seek him out a young virgin, which might lie in his bosome to keepe him warme, gaue over their former care in the gouernement of the commonwealth, by reason of their white haire and aged yeeres? and whether with their wise and prouident heads, they did as much profit their countries, as the other did by their lustie and able bodies. The *Athenians* being resolved to make choice of *Iphicrates*, a very ancient and well experienced gentleman for their gouernour and captaine general of their armies, were reproued by their Orators, who would very gladly haue preferred *Chares*, a very lustie and strong personage to that honourable charge. To whom *Timotheus* one of the wise & great lords of the city answered; that he would willingly haue assented vnto them, if they had beene assembled to make choice of a common porter, or burthen bearer: giuing vs therby to vnderstand, that strong backs and lustie bodies, are not so sufficient to gouerne commonwealths and mightie matters, as wise heades and aged minds. And therefore wee may more safely commit the managing of great causes to aged persons, who for the most part are better furnished with wisdom and discretion, then the younger sort. Wee may safely conclude then, that olde age maketh not men vnprofitable members of a commonwealth. And albeit that some men, as *Lucullus*, *Silla*, *Dioclesian*, and *Charles* the first, haue in their olde age giuen ouer the world, as it were, and lest all affaires, betaking them selues to a quiet and solitarie life, yet notwithstanding this is no common thing, neither yet greatly materiall for the disproofe of that, which hath beene saide, as *Plutarch* prooueth by many excellent and substantiall reasons. For as wee doe greatly blame those bees, which hauing beene alwaies painfull and laborious, doe at the last be-

Chares.

The strength of the bodie not comparable to the wisdom of the minde, wherewith old age is especially adorned. Though some aged men haue bin glad to liue at ease, yet notwithstanding their wisdom and discretion is alwaies to be preferred before the rashnes of youth.

come

come drones and good for nothing: so likewise is it a very vn-
seemely thing, for such as haue all their liues had the ordering
of waightie matters, and beene continually conuersant in
great things, to giue ouer all in their age, and dedicate them-
selues to their delights; for that then they are most apt for nego-
tiation, and meetest to meddle in matters of greatest impor-
tance, by reason of their experience, wherein they farre surmount
those of younger yeeres: hauing their affections better staied,
and beeing freed from all passions which doe so often trouble
vs in all our counsels and consultations. If then, they will
needes be idle at such time, as their labour may be most profita-
ble, they are worthie to be blamed, though the fault ought to
be imputed to the person and to his pleasures, and not vnto his
age and yeeres. The seconde reason which maketh vs afraide
of olde age, is, the small account that is made ordinarily of
such men as are in great yeeres. For by reason the younger
sort are perswaded that they are frowarde, waywarde, pecuiss,
and harde to be pleased, therefore doe they auoide their com-
panie, as much as may be. And such is the corruption of these
daies, especially of youth, who hate and contemne no man
more, then those at whose handes they may best learne wise-
dome and vnderstanding. If then there be any thing in olde
age, which deserueth reproofe; it must partly be imputed to the
malice of the time, wherein all things being turned topsie-turvie,
that is most esteemed; which should be most despised: and on
the contrarie, that most debased, which should be most honou-
red: and partly to the euill and naughtie life of such, as are olde
men, who (contrarie to the counsell of *Cato*) doe adde many
grosse vices vnto their naturall imperfections. For most of them
are couetous, some voluptuous and giuen to pleasure: others
are ialous, envious, pratlers, drunkards, very idiots and sence-
lesse creatures. Now if at such time as they should be most ho-
ly and temperate of all others, they become more profane and
loose of life, no marueile though they become odious & cōtēp-
tible. For such mē do not only deserue to be hated, but to be ba-
nished out of al honest mēs cōpanies, that they beīg once cōsou-
ded with shame, may be terrified frō offendēg. It is very requisite
then,

6. As vertu-
ous old age is
most to be e-
steemed of
other: so on
the contrary,
vicious men
deserue most
blame of all
other.

Famous ex-
amples of
such old age,
as haue bene
exceedingly
honoured in
the Church of
God.
Patriarches,
Kings, and
Prophets.

Philosophers
The Romane
Senators.

Plutarch in
the liues of
Camillus and
Pyrrhus.

then, if we will be honoured in old age, that we be vertuously disposed, auoyding the companie of the wicked, whose societie tendeth exceedingly to our shame: and imbracing the familiaritie of the good, whose wise and well ordered actions, may bring vs both pleasure and commoditie. Was *Adam* and the *Patriarches* the lesse esteemed, for their white haire? The chronicles doe make a very honourable mention of *Melchisedech*, *Abraham*, *Isaac*, *Jacob*, *Ioseph*, *Moyse*, *Ioshua*, *David*, *Elias*, *Elyseus*, *Esay*, *Jeremie*, *Matathias*, and many others; giuing an ample testimonie of their great reputation, among all the godly, which liued in their daies: yea, at such time as some of them, by reason of their great age, were become starke blinde, lame, and impotent. And to the end we shall not thinke, that this is a particular glorie, giuen onely to the children of God, to be so highly esteemed and accounted of in their latter daies, we may reade in profane stories, that many of the *Paynims* and the heathen sort, for their excellent knowledge and most noble vertues, haue bene highly reuerenced, and, as it were, adored in their old age. For that this age more then all the other, hath a certaine maiestie, which makes the vertues thereof more illustrious and conspicuous, then they are in youth; at which time (notwithstanding all the wholesome admonitions and wise instructions, that possibly may be giuen) there are but too many, and too notorious faultes, which doe exceedingly obscure and darken that, which otherwise would be very excellent, and most commendable. Did *Solon*, *Socrates*, *Isocrates*, *Plato*, or *Pericles*, want either reputation in their countries, abroad, or friendes and companions at home in their houses, to passe the time in familiar discourses; or auditors in their *Academies*, to heare their profound learning and surpassing wisdom? When as the *Frenchmen* vnder the conduct of *Brennus*, entred *Rome*, and found the *Senatours* set in their places apparelled in their robes, with great maiestie and magnificence, they were wonderfully astonished at the first, with so reuerend and honourable a presence; and there was nothing that so much terrified them, as the maiestie and dignitie, which seemed to appeare in the countenances and white beards of these aged fathers. *Cyneus*, Embassadour to *Pyrrhus* the king of the *Epirotes*, beholding the assemblie of

of the Senatours, reported to the King his master at his returne, that he had seene a commonwealth of Kings, in regard of the maiestie, honour, and wisdome, which he saw among them. In *Lacedemonia*, the young men accounted the aged for their fathers, honoured them as Kings, and reuerenced them as scholars doe their masters. And it is reported, that some of their Embassadours, being in *Athens*, and sitting in the *Theator* among diuers of the nobilitie and great lordes of the citie, to beholde the plaies, seeing an auncient father come in, arose vp to doe him reuerence, and placed him in the midst among them selues. When as the *Grecians* besieged *Troy*, there was no man of greater estimation, then was *Nestor*. And at this day, there is not a more honourable councill, then that of *Venice*: who with their long robes and white heades, are more feared and reuerenced, then the *Turkes* with their long mustaches and grime countenances. All which examples doe manifestly prooue, that olde age accompanied with wisdome and vnderstanding, is in no wise to be contemned or despised. And although it happeneth oftentimes, that by reason of the pride and follie of youth, aged men be mocked and scorned, as was *Elias* by the children of *Bethel*; yet notwithstanding, such as are wise, and vertuously giuen, doe highly esteeme and account of them. The fruit which lasteth longest, being well and charily kept, is of greatest reckoning and account; and that wine best esteemed, which with continuance of time is best refined; for that hauing lost his tartnesse, and with his force troden, as it were, his dregges vnder his feete, appeareth in the cuppe with a very fresh and liuely colour. Inlike maner ancient men, who haue clarified themselves, and with the time haue sweetned the sowre passions of disordered youth, and with their longnes of daies, haue ripened their iudgements, doe more discreetly gouerne themselves and their actions, and so become more sociable and fitter for all good companies, then vnstable younglings, who are continually tormented with their distempered affections. And if wee doe so highly account of all antiquities, as olde pictures, and auncient bookes: shall wee not much more esteeme of aged men? my meaning is, that with their age they should be vertuous, otherwise both old and young, are worthie of small estimation. But

The Lacedemonians.

Plutarch in the life of Lycurgus.

The Grecians. Venice.

The follie of youth doeth not obscure the glorie of old age. Excellent comparisons.

some

THE SEVENTH BOOKE.

some will say, that it is a very odious thing, and marueilous vn-pleasing in the sight of the world, to haue hoarie haire, trembling and shaking hands, stinking and rotten teeth, dimme, darke, yea and blind eyes, to be spitting, scratching, and wiping of ones nose continually: to which obiections we may readily afford many answers. First of all, euery olde man is not subiect to such inconveniences. For we reade of many, who haue had very lustie and able bodies in their extreamest age; as of *Abraham*, who after the death of *Sara*, beeing sixe or seuen score yeeres olde, married *Cethura*, by whome he had sixe children: and likewise of *Caleb*, who said vnto *Iosua*, when as he was eightie fiue yeeres olde, at such time as hee demaunded *Hebron* for his inheritance.: I am as strong as I was, when *Moyse* sent me to espie out the land: as strong as I was then, so strong am I now, either for warre or for gouernment. *Masinissa* the King of the *Numidians*, beeing foure score yeeres olde, went notwithstanding to the warres, lay vpon the colde ground, ate harde bisket, marched on foote bare headed in the greatest heate, and gained a very glorious victorie of the *Carthaginians*. *Xenophon* reporteth of King *Agessilaus*, in this manner: His olde age farre surmounteth the youth of all other men of his time, and that euen in the extremitie thereof, when as he was readie to giue vp the ghost. What young man was there at any time in his most flourishing estate, so redoubted of his enemics, as was *Agessilaus* in his old daies? what youth was there so much lamented and sorrowed for, as was this olde King and worthie father of his countrey? what Captaine or Generall euer gaue a greater testimonie of his courage and valour, or more hope of assured victorie to his souldiers, yea, and that when as he was almost worne away with many yeeres? Whereby it doth manifestly appeare, that those accidents before remembred, are not alwaies inseperable companions of olde age, and that men, who haue liued soberly in their youth, shall be strong and healthsome in their aged daies. Furthermore, wee may likewise say that which hath beene spoken before, that euery age hath his seuerall discommodities: and if wee would take the paines to compare them together, we shal plainly perceiue more inconveniences in the former, then in the latter. And to conclude, that though the

An answer
vnto such as
obiekt the
discommodi-
ties of old age
Gen. 25. 1.

Ios. 14. 10, 11

Tullie in his
booke of olde
age.

Old age hath
fewer discom-
modities then
the other ages

come.

comelines, strength, and force of the bodie doth decaie, yet the beautie and vigour of the minde increaseth and flourisheth more and more. Nowe if one would compare the prouident and wise minde of a graue and aged father, whose actions are continually tempered with discretion, and seasoned, as it were, with the salt of vnderstanding, with the comely shape and portraiture of some goodly youth, whose heade is as full of toyes, as his tongue full of wordes, whose thoughts are very greene, and his actions grosse; I would gladly know, which of the two should be by reason, of greatest estimation and account? There is a pretie fable of the foxe and the leopard, who contending about their owne excellencies, the leopard, to prooue him selfe the better, shewed his skinne, which was so trimly spotted, so slieke and so smooth, that there could not be a more beautifull thing among beastes: the foxe confessed in deede, that his skinne was very glorious and goodly without, but (saith he) my owne skinne is farre more excellent and precious within: couertly vnderstanding thereby, the wise and wily sleights of his craftie heade. In like manner if in beholding the external beautie of lustie youth, we would on the contrarie oppose the internall graces of aged minds, we should soone perceiue which of the two is most louely and amiable. We may then safely conclude against the common opinion, that old age being garnished and adorned with wisdom, grauitie, modestie, temperance, and many other excellent vertues, can not in any wise be contemned or despised, no not of the most wicked and licentious rable: who stande in as much feare and awe of such discreete persons, as euer did the lose-liuers of the Philosopher *Polemon*. And if it happen at any time, that they speake any girding worde for their owne disport, it is done closely in a corner, and secretly among their companions. Wherein they shew the force of their owne consciences, which compellerth them, maugre their beards, to confesse that vertuous and discreete old age, is worthie of great honour and reuerence.

Old age is very venerable in the sight of the wicked.

⁷
The seuenth remedy against the feare of old age is, that it expelseth vs from carnall delights, making vs fitte to enioy heauenly pleasures.

The thirde reason that maketh vs so exceedingly to feare, is, for that it depriueth vs of our pleasures, and debarreth vs from our wonted: sportes and delights. This is

no

THE SEVENTH BOOKE.

To whome
carnall men
may fitly be
compared.

no fault of old age, but the blame resteth in our selues, and doth iustly procure our owne condemnation. For we doe sufficiently declare hereby, how fleshly and carnall minded we are, desiring not onely to liue, but also to waxe olde, to die, yea, and to be buried in our pleasures. And herein wee resemble the Popish Bishops and Abbots, who hauing found the reuenewes of the crucifix to be so great, and the bread of *Christ Iesus* (as one saith) so toothsome, that they will in no wise, giue ouer their benefices so long as they liue, nor forsake their crosses and mytres, vntill they be both beaten out of their handes, and stricken off their heads. In like manner, we finde the tast and sauour of these pleasures, so fitte and agreeable to our humours, that we desire to be entombed in them, and are flat of opinion with *Dionysius* the tyrant, that there is not a more beautifull buriall, or more glorious monument, then the lappe of this foule and deformed strumper. Who will not iudge then, that we are married together, and that we entirely loue each other, seeing there can be no seperation betweene vs, but by death? and who will not easily be induced to thinke, that we beare small affection to vertue, considering we are in such loue with her mortall enemy: and the wonderfull feare we are in, least wee should waxe old, and be compelled at the length to become honest men? Good Lord, when shall we ariue at the haue of that perfection, which thou requirest in thy law, seeing we are so slowe to hoist vp our sailes and stand to our tacklings, scarcely setting foote into the ship, at such time, as it were more meete, we were ariued in our wished port? so much vnnecessarie busines haue we, spending our time in sleeping and snorting, all the whole day together. But I would gladly know, what houres wee would spare for the seruice of our God, and to become vertuous, seeing we are loth to consecrate our old age thereto. We are vnwilling to part with any iotte of our infancie, for that (say wee) it is a time of innocencie: and in the meane while, we are afraid of old age, for no other cause, out of doubt, but that we are very loth to become innocents. And doe we not herein verifie the saying of *Horace*, that wisdom though shee be praised and commended of euery man, yet is shee glad to blow her nayles, for that no man wil take so much pity of her, as to let her come in and warm her by the fire side. It is commonly

said,

Excellent similitudes
and notable
sayings, against
the pleasure
of youth.
Virtus laudatur & alget.

said, that there are no pleasant and delightfome prisons, which we finde to be true by dayly experience. For though a man were imprisoned in the goodliest pallace of the world, yet would he quickly be wearie of his lodging; and yet notwithstanding we find the prison (wherein pleasure keepeth vs so streightly enclosed, though it be the most filthy and stinking dungeon that can be imagined) to be so pleasant in our eyes, that we will in no wise come out of it all the dayes of our liues: there we wil needs die and be buried, abandoning the stately pallaces of vertue and godlinesse, where wee might liue in so great ease, liberty and tranquility. I would prosecute this matter more at large, were it not that I haue discoursed of it already in an other place, and plainly proued by sundry reasons how dangerous a thing pleasure is both to old and young, and therefore how carefull euery one should be to auoid it: not onely old men, but likewise all others, of what age, quality, and condition soeuer. For which cause, it is not amisse to trauell in the plaine way of our vertuous elders, and to lay hold, as it were, with both the hands on many yerres, or any other occasion whatsoeuer, which may diuert and turne vs from the pathes of vngodlinesse. The fourth reason, which breedeth in vs such a horrible dread and terrour of mind, is this, that it is very nere vnto death. To refute which reason, we shall not need to stand long, or vse many wordes: which notwithstanding I would doe to such as are afraid thereof, not only to diminish the feare, but also to withdrawe their affections from the loue and liking of all such things as are in these young yeeres, and to repose a great contentation and quietnesse in a longnesse of daies, which will teach them so many good lessons. For if, after a long and tedious iourney wherein we haue escaped infinite dangers, and endured all the iniuries and checkes, which either the time, place, or persons could any way offer vs, in approaching our houses, where we hope to rest and repose our selues, we presently by reason of our exceeding ioy forget all our forepassed dangers: what thanks shall we giue vnto old age, which like a prosperous wind doth blowe vs so directly to the hauen of desired happines, where God hath prouided for vs, most incomparable ioyes and pleasures for euer and euer? When as the children of *Israel* had wan-

8. The last remedy against the feare of old age, is to consider that it bringeth vs vnto death, which is a passage vnto life everlasting.

THE SEVENTH BOOKE.

dred in the wildernesſe by the ſpace of forty yeres through many great and perillous aduentures, and arriued at the length at the riuer of *Jordan*, from whence they might beholde that land of peace and reſt which God ſo long before had promiſed: had they not exceeding cauſe to reioyce and praiſe his holy name for ſo great a mercie? In like manner, I ſay, that wee haue great reaſon to be merry, yea and to make bone-fires of mirth and gladneſſe if it were poſſible, when as we ſee our ſelues olde, and that we haue but a little way to trauell, before we enter into the kingdome of euerlaſting reſt and quietneſſe. When as the Mariners arriue in their wiſhed port, they preſently ſhoote off all their ordinance in token of great ioy, and gladneſſe of heart, though peraduenture they purpoſe not to make any long ſtay in that place: How ioyful then ought we to be, when as we ſee our ſelues ready to enter into that moſt beautifull and delightſome habitation, where we are aſſured, we ſhall dwell for euer with God and his angels in all ioy & perfeſt reſt. Whereby was the wicked ſeruant knowne? was it not by this, as Chriſt himſelfe teacheth vs, when as he ſaide in his hart, My maſter deferreth his comming, and therefore hee woulde needs eate and drinke with the drunkards? If then we are afraid to become old, leaſt our filthy and abominable pleaſures ſhould haue an end, and that then our lord and maſter will not long deferre his comming: ſhall it not be a manifeſt ſigne of our naughtines and diſloyalty? and if we be once of the number of theſe wicked and vngodly ſeruants, of whome he maketh mention, what ſhall we looke for in the end but this, that he will come in a day we know not of, and in an houre when we looke not for him, and will cut vs off, and giue vs our portions with the hypocrites, where ſhall be weeping and gnaſhing of teeth. A woman that doth entirely loue her husband, and hath wanted his company a long time, and the day approacheth when as he promiſed to returne, no queſtion but ſhee is exceeding merry and ioyfull, and ſhe is not weary with going to the dore or window a hundred times in a day, to ſee if ſhe can eſpy him comming a farre off And on the contrary, if ſhe care not for his returne, it is an aſſured argument of her ſmall loue and affection towards him. In like manner, it is an infallible note of our infidelitie

and

*Proper & fit
ſimilitud.s.*

*A fit com-
pariſon.*

and disloyalty towards our spouse; when as we feare his coming, and wish with all our heartes he would still keepe him farre off: The husbandman reioiceth when as he seeth his haruest to approach, and that his corne is ready to be cut downe and brought into his barnes: and why then should we be afraid of old age, which hasteneth the ende of all our labours and sorowes; and procureth the meanes to enioy the fruite of that hope, which we haue alwaies reposed in our God? we may then conclude, that there are no sufficient reasons, which may perswade vs, that this olde age deserueth of it selfe to be blamed, much lesse to be condemned.

Let vs come to the last of these bodily mischiefes, and that which we feare most of all other, which is death. Wherein we shew the greatest incredulity and ignorance that may be: yea, farre more then in any other thing whatsoeuer wee haue spoken of heretofore. And first for our ignorance: for what colourable reason can wee alledge for this our feare? there is a certaine kinde of dread and terrour of minde, wherewith we are suddenly skared and terrified, but we know not wherefore: and such was the feare of the *Madianites* when as *Gideon* assailed them with three hundred men, who had nothing in their hands but trumpets and empty pitchers. And likewise that of the *Philistines*, when as *Jonathan* and his sword-bearer set vpon them in their Campe. As also that of the *Assyrians* in the time of *Elizeus*, and in the reigne of king *Ioram*, who being stricken with sudden feare, ran away, leauing behind them their horses, their charers, their tents, & whatsoeuer they had in their campe. And the *Burgonians* in the beginning of the reigne of *Lewis* the eleuenth, being sent to discouer the kings troupes lying harde by *Paris*, returned very speedily, supposing the high thistles which they saw, to be men at armes. The feare which we haue of death, is very like vnto this: for we tremble, but we know not wherefore. If any man should aske vs the question, we could make no answer: and if others should take vpon them to teach vs how to auoid this feare, we cannot conceiue it, let him speake neuer so plainely. Wee are very like herein to little children, who are skared with a buggebeggar, that is, with a fancy: & yet notwithstanding, they are oftentimes so exceedingly terrified

12. He entred now into the consideration of the remedies against the feare of death.

1. This feare proceedeth of ignorance, which must be amended. Iudg. 7. 16.

1. Sa. 14. 13.

2. King. 7. 6.

Philip Commens in his 1. book. c. 19

A fit comparison to discouer this ignorance.

THE SEVENTH BOOKE.

2. Incredulity and unbelief maketh vs to feare death.

herewith, that when we would we can not still them: for that they are not capable of such reasons as we alledge to bring them to quietnesse, and to remooue these foolish fancies out of their mindes. But if they once come to yeeres and discretion, this fond and foolish conceit will quickly vanish of it selfe. In like maner, the terrour and dread we haue of death, proceedeth of nothing, but of our ignorance and want of sound iudgement. For if we did once knowe what death is, and if for the vnderstanding hereof, wee would search the scriptures, which is the schoole of the holy ghost, and then stedfastly beleeue whatsoeuer we finde there, which is prooued vnto vs by so many sound reasons, then should wee easily perceiue what a weake foundation this great feare hath, which doth so astonish our mindes, whensoeuer we thinke of it, or heare it talked of by other men.

3. The better to driue away this fear from vs, wee must compare this life with death.

Whensoeuer death presenteth it selfe vnto vs, it hath a maske or visour on the face thereof, and we are wonderfully daunted in the beholding so grimme and terrible a countenance, and runne from it, as from some infernall and hellish monster: but if we would plucke vp good hearts, and come neere vnto it, and pluck of the visour, we shal evidently perceiue, that it is a verie friend and well willer towards vs. For the better manifestation hereof, I will make a brieue comparison betweene that, and this present life, which we loue so exceedingly, and are so greatly enamoured of: to the ende, that the benefites we receiue of each, being compared together, we may the more evidently perceiue which is most friendly, and best affectionate to vs. Let vs begin with our conception, and that time when as we first take life vwithin the bellies of our mothers. We are conceived in sinne, that is to say, we are infected, accursed, abominable, wicked, disloyall, vngratefull, trecherous, rebellious, enuious, proud, boasters; disobedient to parents, murmurers, impatient, without naturall affection, vnmercifull, blasphemers, haters, and conteniners of God and all goodnesse. In a vvorde, there is nothing more like to the deuill then vvee are at our first conception, and he is called our father by reason of the great similitude and likenesse that is betweene vs. Beholde novv, our beginning and the life vve leade before vvee are borne. Whereas on the contrarie, vwhen vve die, vve are deliuered from this filth and corruption,

First our conception, and what we are from the beginning thereof.

corruption, and washed from all our blacknesse, and made as white as snow. We are no longer carnall, but spirituall: there is no more contradiction betweene God and vs, nor any thing that may withdraw our loue and affection from him: we feele no more the stings of death and prickes of sinne: we are no longer mistrustfull of his promises, or disobedient to his lawes: we presume no more of our owne strength and abilities, nor put any confidence in the helpe of any creature. And to conclude, there will be no more any occasion of repentance, nor cause, why wee should put on sackcloth, and sprinkle our heads with ashes, in token of our humiliation, and hearty sorow for our sinnes, but we shalbe replenished with ioy and gladnesse, & be continually praising our good God, who hath vouchsafed vs such mercy, as to place vs againe in our former innocency, and make vs like vnto his blessed angels. Though there were no other reason but this, wereit not sufficient to remooue all feare of death from vs? but we doe so little account of our integritie, righteousness, and perfection in heauen, that we had rather remaine in our dregges, then to the end we may please and serue God the better, to come out of that stinking puddle, wherein we haue taken such pleasure and delight. Next vnto our conception, ensueth our birth, which is neuer a jot more commodious for vs. For being once come into the worlde, we are borne to misery, which so attendeth on vs, that it neuer leaueth vs, vntil we be brought to our graues. Which we foreseeing as it were, by a naturall instinct, maketh vs to weepe and crie presently as soone as we are come into the world. But death is farre more gracious and beneficiall vnto vs: for being not content to ende our sorowes, it regenerateth vs, if we may so speake, and bringeth vs to a perpetuall and euerlasting happinesse. After our birth, followeth the rest of our daies, and the whole course and continuance of our liues, which I pray you, let vs a little consider. We liue in such ignorance, that we neither know God nor his workes, and yet his wisdom, his bounty, his power, his iustice, his mercy, is very apparant and continually before our eies. There is no creature bee it neuer so little, but declareth and sheweth them foorth dayly and hourelly: yea the very emmeate and fly, and the teates of the nourses which giue vs sucke.

*Our happy
estate & con-
ditiō in be-
uen opposed
against our
miserie in
earth.*

*Secondly frō
our birth in
continuell mi-
serie.*

*Thirdly our
actual life.*

Our ignorance

THE SEVENTH BOOKE.

Notwithstanding we neither haue eyes to see, eares to heare, nor hearts to perceiue, much lesse any tongues to declare such wonderfull things. He hath created vs, he hath nourished vs, he hath defended, he hath clothed, he hath taught & instructed vs: he leadeth vs in the day by the light of the sunne, & in the night by the brightnes of the moone, and continually guideth vs by his holy spirit: if we fall, he helpeth vs vp: if we stagger, he holdeth vs: if we be sicke, he visiteth vs, & being reconered, preferueth vs: if we wander or go astray, he bringeth vs home & keepeth vs afterwards in our right way: he saueth vs at home and abroad, going and comming, and whethersoeuer we turne he is ready to meete vs, & to accompany vs whethersoeuer we go: & we can not haue either seruant, kinsman or friend, that can be so necessarie about vs, or so willing to help vs. We driue him away & yet he returneth againe: we offer him wrong, & he endureth it: we doe not regard him, and he is content to winke at it, and in recompence of all his great fauours & mercies, we still commit sinne and wickednesse, and will not acknowledge his great loue and affection towards vs: and as we know not God nor his benefits, so will we needs be ignorant of those imperfections & vices which are in vs. We thinke we are something, & indeed we are nothing: we thinke we are wise, and yet we are fooles: we thinke we are vertuous, and we are vicious: we are worth nothing, and yet we will compare with God. Beholde here, in what maruelous ignorance we liue while we are in this world: but when as by death we are entred into the kingdome of heauen, we shall then see God face to face: we shall knowe the great secrets and misteries of his deuine power: the riches of his graces shall be made manifest vnto vs, and we shall haue liberty to behold them at our pleasure and ease: nothing shall be kept from vs that may increase our happines, or bring contentment to our mindes. We shall know likewise, that we are nothing but by his grace, which is all in all, and that by his mercie he hath elected vs, and by his goodnesse called, iustified, and glorified vs. We shall no more rob him of his glory, nor be ambitious and seeke for his honour: for we shall know our selues and him likewise. Furthermore, we liue here alwaies with great trauell of body & torment of minde: we must build houses

Our ingratitude.

We neither know God nor our selues

Of the continuall travell both of body and mind.

to lodge our selues,& to lay in our cattell which til our grounds:
 and we must gather the fruite thereof in sommer to nourish vs in
 winter. We must walke to keepe vs in health, cate and drinke
 to make vs strong, heate vs in winter, and coole vs in sommer,
 brush our garments, wipe our shoes, go to the markets and buy
 our meates, dresse them, seeth them, and make our fires, and all
 this is not the hundreth part of all those mischiefes, toyes, and
 trifles that we are compelled to endure, to prouide for the com-
 mon necessaries of this miserable life, which we so highly e-
 steeme of: besides the particular paines that euery man is con-
 strained to take in his vocation and state whereto he is called. *The difficultie in our seuerall vocations.*
 For some go to the wartes, and some to the Court, some trauell
 to fayres and markets, and others to the sea about their mar-
 chandise: one is a husbandman, an other a taylour or a shoe-
 maker, another a fourbusher and a scourer of harnesse and olde
 swordes: some are ioyners, turners, pointmakers, glouers,
 painters, apple-mongers and cryers of oysters about the streets.
 And who is able to rehearse all the shiftes and deuises that men
 haue founde out to gaine a peny for the maintenance of their
 liues: and yet doe they inuent dayly more and more to helpe
 themselues, and to satisfie their owne curious humours. What
 paines, I pray you, take they about their garments, and ma-
 king of their apparell after the newest fashion? What diuer-
 sities of laces in silkemens shoppes, and outlandish deuices *Of curious & foolish trades*
 in marchantes shippes? What newe knackes in attiring of
 womens heades? what curiousestie in their skreene ruffes,
 with their rebaters and supporters: what finenesse in their cut-
 workes, networkes, crosse clothes, and a thousand such toyes.
 What sundry sauces haue cookes deuised to please mens tastes:
 what pictures, images, formes and fashions vpon their baked
 meates? there is nothing but the folly of man will counterfai-
 t: and it seemeth, that as though God had not appointed them
 sufficient necessarie labour to put them in minde of their
 sinnes, they will needes consume their bodies in fruitlesse tra-
 uell, which they take in hande to satisfie their owne foolish
 humours. And although the labour of the body in this
 life be exceeding great, and deuided, as it were, into
 diuers

THE SEVENTH BOOKE.

Of the infinite cares of the mind.

diuers kindes as we haue already declared, yet is it nothing if it be compared with those infinite sorrowes, vexations, and tormentes, whereto the minde is continually subiect. For besides that the body betaketh it selfe vnto nothing, whereto the minde consenteth and agreeth not, communicating hereby of all the seuerall paines and labours thereof: there are ouer and besides infinite cares and sollicitudes of the minde, which are proper and peculiar vnto it selfe: as the studie of the liberall artes: distrust, feare, lealouise, loue, hatred, desire, ambition, reuenge, pittie, enuie, compassion and sorrowe: and that which is worst of all, the sting and pricke of a guiltie conscience: and this is one part of that paine and miserie that euery man, of what estate and condition soeuer he be, must needs endure in this poore and miserable life: from which not one can be exempted but by death, which releaseth both body and soule of this torment, and bringeth them to a blessed and a peaceable rest. For the one of them is laide in the ground, there to sleepe vntill the resurrection, and the other is ascended vp to heauen: where it neither thinketh, heareth, seeth, or feeleth any thing, but that which ministreth comfort and consolaton, and looseth in a moment whatsoever before vexed or tormented it. The other euill and discommoditie that accompanieth this life, is the multitude and diuersitie of diseases, whereto we are subiect. We are troubled with feuers, chollickes, goutes, pluresies, ruines, fluxes of the bodie, apoplexies, the small poxe, scurfes and scalles. And in a worde, there is neither countrey, estate, citie or towne, age nor part of mans body, which hath not his particular maladies, and seuerall diseases. God knoweth what a number of Rheubarbs, glisters, purgings, lettings of blood, sweates, and sundry other remedies we must take to preuent these forenamed diseases, and the torment the poore bodie endureth in taking of so many receites: and the paines that the phisitian and seruants take about sicke persons: the one in prescribing of potions and preseruatiues against their malladies, the other in watching and attending in the time of their sicknesse, dayly and hourelly, at all times and seasons. The feares, the cries, the sorrowes and sobbes wherewith their friends are in wonderfull

Of sundry diseases.

derfull manner vexed, if they be in any danger: and the great mischiefes that often fall out in noble houses by sudden death. For the auoiding of all which miseries, there is no way but death, which maketh an end of all, by laying our bodies in the earth, and preparing them in a readines to put on incorruption, and immortallitie, where neither the ayre, nor meates, nor drinks, time, nor any thing whatsoeuer shall make them subiect to any more inconueniences.

Furthermore, wee liue here continually in broyles, in contentions and warres. There is no countrey nor kingdome, which is not tossed and troubled with outragious stormes and tempestes: kinges against kinges, and nations against nations, cities against cities, and one against another, the *Guelph* against the *Gibelin*, and the *Swisser* against the *Almaine*, the *French* against the *English*, and the *Breton* against the *Portugall*. If there be butt two seruants in a house, two maides, a catt and a dogge, there is euer some braules and brabblings, strifes and dissentions. And if we would consider withall the contentions among men about matters of profite, or the diuersities of religions, and the continuall heart-burning, which Sathan, that olde murtherer of mankinde, causeth to arise among men to make all the worlde in an uproare, and to make a generall confusion of all things, the ambition, pride, and immoderate desires of our flesh, which doe continually blowe the coales and kindle the fire, that it cannot goe out, we would say it were impossible that there should be any peace here vpon the earth: neither in kingdomes by reason of the ambition of Princes: neither among cities because of their strife and emulation, nor among citizens by reason of their couetous mindes and greedie desires: nor among seruants, by reason of their enuy, nor yet among the partes of a mans owne body, by reason the one halfe is flesh and the other spirit. Is it not much better then, that men should quickly die, then liue long in this worlde, considering that our liues are nothing but warres, strifes, dissentions, and debates, as wee haue already prooued: and that on the contrarie, death bringeth with it so great rest, peace, and quietnesse? besides all these, we are subiect to a thousand temptations. The deuill is

Of warre.

Strife.

Sectes.

on

THE SEVENTH BOOKE.

Of the manifold temptations of Satan, of the world & our flesh, of prosperitie and aduersitie.

on the one side forging and deuising of sundrie wyles to beguile vs, and framing of many engines and snares to entrap vs: and beeing very subtile and his craftes-master, he turneth his coate and transformeth himselfe into an angell of light, to the ende wee should not mistrust him, and that thereby hee might catch vs the more easily. On the other side is the world, wherein we are compelled to dwell, which sometime speaketh vs faire, and sometime threateneth vs, to trie and assay if either by feare or hope it may catch vs at aduantage; and therewithall is vnited and conioyned our flesh, which neuer leaueth vs, and which by flattering wordes, pleasant deuices, and manifold allurements doeth so charme and bewitch vs, that wee haue no power to denie any thing that it demaundeth of vs. And if it fortune that we be so harde hearted at any time as to denie her requestes, shee weepeth presently, and maketh such a pitifull complaint, that we are forced forthwith to alter our purpose. Furthermore, we haue friendes, honours, riches, pleasure and prosperitie on the one side, and enemies, dishonour, contempt, pouerty, and aduersitie on the other side, that deuise and practise all meanes possible to turne vs from the feare and obedience we owe vnto our God. And there is no difference betweene them, but that the one vseth mildnesse and gentlenesse, and the other rigour and seueritie. Seeing then that our liues are subiect to so many dangers, and, as it were, assailed on euery side, either by furious and cruell enemies, or else by dissembling and flattering friendes, who are worst of all, wee may and that with great reason conclude that death is farre better, which freeth vs from all daunger, not onely of ouercomming, but also of attempting and assailing.

a. Hee sheweth that the pleasures of this life are vaine, and therefore the feare we haue to lose them is meere vanitie.

Furthermore, wee liue here continually in maruelous discontentment: and (as *Salomon* saith) when we haue diligently considered whatsoeuer is vnder the Sunne, wee shall finde that all is vanitie and vexation of minde. I will passe ouer infinite occasions, which minister nothing but griefe and sorrowe speaking onely of that, which wee account as a pleasure and delight in this worlde. I woulde knowe of the ambitious, couetous,

couetous, and voluptuous sort, if honours, riches, and pleasures which they esteeme so highly of, can be attained and possessed without great and excellue care? we take exceeding comfort of our friends, but such as haue had great experience, confesse that there is much sorrowe mingled therewith. Children likewise doe minister occasions of much ioy to their parents: but it falleth out oftentimes herein as it doeth in offices: that which is purchased with great care and costes vs very deere, is all lost in a moment, before we haue enioyed it a yeere: yea perhappes before we haue them. And how should it be possible, but that wee should be vexed with other things, seeing that euen in those that are very naturall and most agreeable vnto vs, we are oftentimes so highly displeased and discontented? For who is there that is not glutted in time with the best meate that can be prouided, or not wearied with the purest wine that is, with lying soft, with sleeping long, with hearing of musicke, with courting, with playing and sporting, with hunting and hauking, or in whatsoeuer else we take pleasure or delight: the liberall artes which doe so wonderfully delight vs, haue their fulnesse and satiety with them, and are continually accompanied with some sorowes. For (as Salomon saith) where there is much wisdom, there is also much care: and he which getteth knowledge, gaineth griefe. Vertue is not exempted, for hee which will liue godly in Christ Iesus, must suffer persecution. Behold here the pleasures of this life: there is not one of them but is mingled with bitternesse, which quickly taketh away all the sweetnesse we finde, when we first taste them.

Our friends.

Our childre.

Nourishment

Pastime.

Exercise both of body and minde.

Vertue is selfe.

But the pleasures of death are farre otherwise, for they bring vs a perfit delight, and an assured contentation, with a marvellous ioy, and comfort to all our senses. God shall wipe away all teares from their eyes, saith Saint Iohn, and there shall be no more death: neither sorrowe, neither crying, neither shall there bee any more payne: for the first things are passed. And hee that sat vpon the throne sayde: Beholde, I will make all thinges newe. This may easily be vnderstoode of such, as will diligently consider the state of

5. On the contrary the pleasures which ensue of death, doe bring vs a perfit quietnesse.

Apoc. 21. 4. 5.

THE SEVENTH BOOKE.

of our first parents in their innocencie. For if so be that before their fall, they perceiued and felt a maruelous quietnesse and tranquility of minde, and were free from all feare, distrust, enuy, pride, and all other passions whatsoeuer that might disquiet them: what shall we hope for in heauen, being clothed with the righteousnesse and purity of Christ Iesus, and seeing God face to face euen as he is; hearing the sweete and melodious songs of men and angels: tasting, or to speake more truly, filling our selues with that most pleasant fruite of life euermlasting, and smelling the sweete saouours, which proceede from the garments of our spouse: and that which is the very height and perfection of all our ioy, to lie continually in his lap and embrace him for euer and euer? shall not all this be sufficient to perswade vs, that not onely our sorrowes, but also the remembrance of them are dead and buried with our bodies?

6. As soon as we begin to loue God, the world presently hateth vs: fro which hatred death deliuereth vs and bringeth vs to euermlasting ioy and felicitie.

A similitude

Moreouer, so long as we liue in this world, we are alwaies as straungers and aliens. For after that the grace of God hath once regenerated vs, and that by the working of his holy spirit, we haue put off all olde fashions, or (rather to vse the phrase of the Scripture) the olde man, to be clothed and apparelled with the newe, then presently doe we begin to be hated and persecuted of the worlde: our kinsfolkes and friendes beeing not only contented to forsake vs, but do also conspire and complot with our enemies how to destroy vs. The brother, saith Christ, shall deliuer the brother to death, and the father the sonne, and the children shall rise against their fathers and mothers, and shall cause them to be put to death: and ye shall be hated of all men for my names sake. Behold the curtesie and entertainment that the faithfull are to looke for in this life. But if they be once dead, they are receiued & lodged in heauen, not as strangers, but as citizens with the saints & seruants of God. They are like vnto yong schollers, who hauing spent their time diligently at their bookes, returne from the vniuersities to their friends, and are welcomed home both of father & mother, brother and sister, every one preasing forward with great desire to kisse them, and to make the greatest demonstration of ioy and gladnesse that may be, for their happie returne. In like

maner

manner, vwhen true Christians depart out of this vvorldē, vvhere they are, as it vvēre, at schoole, to returne to their fathers house, God himselfe is the first that biddeth them vvelcome, & vvilleth them to enter into the ioy of their Lord and father. Iesus Christ is the next vvhich taketh and leadeth them into the pallece of the King, and saith, *Come ye blessed of my Father, possesse the kingdome prepared for you from the beginning of the world.* Then come the Angels, vvho cary them like *Lazarus* into *Abrahams* bosome, to reioyce foreuer vvith them, and vvith the other holy fathers. And in a vvord, vve may easily coniecture vvhat great ioy there is in heauen, at their entrance into such blessednesse, seeing they reioyce at the conuersion of euery sinner here in earth: and both heauen and vvhatsoever is vnder the cope thereof, doe honour and reuerence them as the children and sonnes of God.

The Church may very fitly be compared vnto some great and noble princeesse, wholeauing her cuntry and acquaintance where she hath long inhabited, and bene very much conuersant, goeth to seeke the King her husband, who keepeth his Court in his owne kingdome a farre off, as soone as she entreth within the territories and dominions of her lord, all the townes wheresoeuer she passe, receiue her with eloquent orations, honourable and rich presents, great and sumptuous feasts, and very ioyfull acclamations: and there is not so little or poore a village, but is very forward in making of some externall shevve of inward ioy and gladnes for her comming. In like maner, when as the children of God are after their death lifted vp into heauen, and that they haue laide away their mourning attire, which madethem to be vnknownen and reputed as poore straungers and pilgrimes so long as they liued here, then euery creature beginneth to honour them, and to bend and bow before them, by reason of that great alliance which they haue, and that honourable place vvhereto they haue attained: and in lue of that, that in this world they vvēre made the vvonder & gazing stock of euery one, both of men & angels, & accounted fooles, vvēake and vile, yea, and the very offscouring of all things, they beeing once exalted and lifted vp aboue the heauens, vvith their head *Christ Iesus*, shalbe acknowvledged of all creatures, for kinges, lordes,

7. The vn-
speakeable ioy
which the
children of
God haue
after they be
once dead,
should abo-
lish all feare
of death.

THE SEVENTH BOOKE.

Wisd. 5. 3.

lords, and iudges of the whole world. Those who haue despised and disgraced them in this life, shalbe troubled with an horrible and dreadfull feare, when as they shall see them, contrary to their expectation, to be saued and deliuered: then shall they change their opinions, and sigh for grieve of minde, & say within themselues, these are they whom we sometime had in derision, and in a parable of reproch. We fooles thought their liues madnes, & their ends without honor. How are they counted among the children of God, & their portions are among the saintes?

8. Death deliuereth vs fro most horrible tyranny & placeth vs vnder the most happie government that may be, and therefore we neede not feare it.

We liue also here vnder the tyranie of the deuil, sinne, death, and the world: for though we be franchised, & deliuered by the death of *Iesus Christ*, yet notwithstanding we do not fully enioy this libertie, neither are we so absolutely deliuered fro the power of those tirants afore named, but that they will be still troubling and disquieting vs, so long as we liue here below, within their kingdoms & dominions. But after that we be once departed from hence, then we haue no more cause to feare or to care for any thing, beeing assured, that we shall liue vnder the most mercifull, milde, gentle, pitifull, iust, & reasonable government that may be. All which being considered, I would faine knowe what reason we can alledge, why we should feare death, or desire to liue any longer in this world. And which of these I pray you are the wisest in their wishes and desires, either *S. Paul*, *David*, & *Elias*, who desired to die: or we who are so desirous to liue? for if that which one of them saith be true, that it is best of all to be losed, & to be with *Christ Iesus*: it must follow of necessitie, that it is losse and detrimment to the faithfull, & such as are Gods children still to liue in this worlde: and so it is out of doubt. For so the promises of God, which are so ample and exceeding great, could not be accomplished; we could not attaine the end of our hope, nor enioy the benefits of *Christ Iesus*, and the inheritance which he hath purchased for vs by his death and passion, which is the effectuall meanes to bring vs to the full fruition and possession of all ioy and comfort whatsoever.

Phil. 1. 23.

9. Death deliuereth vs from infinite euils, & putteth vs in possession of inspeakable pleasures.

While we liue here, we are absent from God, as *Saint Paul* speaketh, for we walke by faith and not by sight: and as soone as we are dead, we are absent from the body, and present with God himselfe: we are grieued, and we sorow vnder the burthen

of

of our finnes, temptations & miseries, which so long as we are here, do as it were, ouerwhelm vs, & presse vs downe: & as soone as we are dead, we are deliuered & freed frō this so vnspcakable a weight, & we become light and mery harted: We liue here in weeping & mourning all the daies of our liues: & as soone as we are dead, we reioice and sing praises with a cherefull countenance vnto our God for euer & euer. We liue here to perish in the wildernes, & to conuerse among sauadge and wild beasts, in the midst of a thousand dangers, which do inuiron vs of all sides: and we depart from hence to liue in paradise with our friendes in all securitie and abundance: this life putteth vs into prison, and death deliuereth vs from thence. While we liue here, we endure frost and cold, stormes and tempests: and as soone as we are dead we presently perceiue the pleasant spring time, which bringeth vs more ioy & comfort, then all the other hard seasons brought vs sorrowe and vexation: We liue here like subiects, and by death we are made kings. We liue here with barbarous, cruell, malicious, proud, couetous, and contentious infidels, which do exceedingly offend vs, and we are wonderfully offensive vnto them: and whensoever we die, we are assured to be in the companie of holy, iust, pitifull, milde, merciful, and peaceable soules, which are cleane and pure in heart, to whome wee doe great pleasure, and of whome wee receiue infinite ioy, comfort, and commodity. We are mortall so long as we are in the world, and we liue in continuall dread and feare of death: but wee are no sooner out of this world, but we are immortall, and assured of euerlasting life.

If all this be true, is it not a verie strange thing, that wee can not be brought to beleue it: or if we doe beleue it, wee are so slenderly perswaded of the truth, that it is not sufficient to take from vs the feare of this death, which is so happy and blessed a thing; nor the sorrow for this life, which breedeth in vs such immeasurable sorrowe and torment? And it is maruelous to consider, that wee desire so earnestly to liue at ease, and without care: and yet wee seeke by all meanes possible to auoide death, which is the onely way to accomplish our desires. Such as are merily disposed and pleasant cōpanions, will often say, that God fauoureth a man when as he

taket

10. The feare of death proceedeth of infidelitie, & therefore is ought to be rejected.

THE SEVENTH BOOKE.

taketh away his wife, especially if she be euill and of bad condition. Which if it be true, I may safely say, that God bestoweth a maruelous grace vpon vs, and doeth vs the greatest pleasure that is, when as by death hee deliuereth vs from our flesh, which is the most treacherous and disloyall wife that can be: and which doth so torment the poore minde, with whom shee is married, that she vexeth and disquieteth her silly husband with the greatest and most intollerable griefe that may be.

*He entresh
into the con-
sideration of
violēt deaths
and sheweth
the remedies
against the
feare of the.*

*1. Against
punishments
ordained by
cōmon lawes.*

Rom. 13. 3.

*2. Remedies
against the
feare of mar-
tyrdome.*

*1. First it is
honourable.
Chap. 1. 29.*

Act. 5. 41.

But some man may answere and say, though for the reasons already alledged the naturall death may seeme to be tollerable, yet such deaths as are violent and sudden, as those are which the martyrs, and malefactours endure, are most horrible and fearfull. As concerning those punishments which are inflicted by the magistrate for the maintenance of peace and quietnesse in the common-wealth, and the preservation of a well ordered state and gouernment, we may auoide them if we will, and it is our fault if we haue any cause to feare them. For as *Saint Paul* saith, Princes are not to be feared for good workes, but for euil. Wilt thou then be without feare of the power? do well, so shalt thou haue praise of the same. For hee is the minister of God for thy wealth: but if thou doe euill, feare: for he beareth not the sword for naught. For he is the minister of God to take vengeance on him that doth euill. It is very apparant then, that if we will liue orderly and obediently vnder our kings and princes, and be contented to be ruled by their lawes, we may easily be freed from that feare which thieues, pyrats, murtherers, and such like malefactours haue of iustice and good orders. As concerning martyrdome, we ought not onely not to be afraid of it, but also earnestly to desire it, whensoever it shall please God to bestowe vpon vs such great grace and fauour, as to appoint vs so honourable a death, as to suffer for the testimony and confession of the truth. *Saint Paul* writing to the *Philippians* saith, that vnto them it was giuen for Christ, that not onely they should beleue in him, but also that they should suffer for his sake: To declare vnto them, and likewise to vs, that the greatest grace and fauour that we can receiue in this world, is, that after we haue once beleued in him for our saluation, we should die for his glorie. The Apostles (as *Saint Luke* reporteth) when as they had

had bene beaten and scourged, departed from the Councell, and reioyced, that they had bene accounted worthie to suffer rebuke for the name of *Christ Iesus*. And *S. Paul* saith, God forbid that I should reioyce, but in the crosse of our Lord *Iesus Christ*, whereby the world is crucified vnto me, and I vnto the worlde. The *Ecclesiasticall* storie maketh mention of a certaine woman, who vnderstanding that the Emperors liuetenant had made proclamation in the citie of *Edeffa*, that all the Christians shoulde meet at a place appointed; resolved with her selfe to be there among them also: though that she was certainly enformed that they should be all killed and spoyled. The day prefixed for this bloody execution being come, as she hastened to the place of the assemblie with her little childe in her armes, meeting with the Liuetenant by the way, who demanded of her whither she went so fast, and whether she knewe that all those that were there should be slaine or no? yes truely that I do, (quoth she) and that maketh me make such haste, to the ende that I may be one of the first that shall die.

Gal. 6. 14.

Socrat. booke 4. chap. 14.

Eusebius reporteth that *Origen* being a little child, and vnderstanding that his father, who was in prison for the profession of *Christ Iesus*, was somewhat hindred from going on cherefully in that course he had begun, for the love he bare him & his mother, wrote a letter vnto him, wherein he did humbly beseech him, that he would not feare to goe on forward in his profession, and not desist for any affection hee bare vnto him or his mother, but that hee should continue vnto the ende. For as touching themselves, they were perswaded there could be no greater happines, then to die for the honour of him, who had suffered for their salvation. Yea, and *Origen* him selfe the same day that his father dyed, would needes have bene at the place of execution, to have bene martyred with him; had not his mother hidde away his clothes in the night, that thereby shee might the better keepe him within doores all the day following. And he further reporteth, that all the Christians of his time were as desirous of *Martyrdome*, as the worldlings were of their pleasures and delightes. And whensoever they were required to give an account of their faith, or to dye for their profession, they strived and contended

In his sixt booke of his histories, chap. 2.

THE SEVENTH BOOKE.

*In his Eccle-
siasticall hi-
storie.*

*In his bomi-
ly of the 40.
Martyrs.*

as much or more, who should be in the first rankes, as it were, as our souldiers doe, when as there is any battell or set fight appointed. *Nicephorus* maketh mention of a good olde father named *Macarius*, who being in prison for the trueth, and laden with strong boltes vpon his legges, and manacles about his handes, (as it is alwayes the manner to handle theeues and murderers more mildely then the members of *Christ Iesus*) and by reason of his long imprisonment and vnnmercifull vsage, being almost quite consumed and readie to give over the Ghost, some of his friendes that came to visite him, demaunded of him if he would have his boultes taken off after he was dead: to whome he answered, that he woulde in no wise they shoulde doe so; for that those were the ornamentes he desired to be buried in. *Saint Basil* also hath written a verie memorable and worthie storie, which I will briefly recite. A certaine tyrant, who was at that present governour of Cappadocia, to proove whether he coulede make the Christians abjure their religion or not, commaunded that they shoulde bee set starke-naked in a verie extreeme colde night, in the midst of the market place of *Cesarea*, and a great fyre to bee made within some hundred paces of them, whereat it shoulde bee lawfull for such to warme them, as woulde renounce their faith and forsake *Christ Iesus*: notwithstanding every one of them did valiantly and constantly endure all the tormentes of this newe devised punishment, except one, who being more delicate and tender then his fellowes, went to warme him at the fire thereby to save his life: which when the executioner perceived, being in a marvellous rage, and admiring the constancie of the others, ranne incontinently and tooke the place of this naked and poore *Apostata*, crying out that hee was become a Christian, and humbly thanked God that hee had vouchsafed to allow him a place among his witnesses. By these & sundry other examples we may easely gesse, in what estimation Martyrdome was among those of olde time. It is not then to be feared but to be desired, and wee may account our selves most happy, if it please God to call vs vnto it.

But some will say, will not *Christ Iesus* haue vs take heede of men? Doe not the Scripture teach vs to this ende, that they
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are Wolves, Lyons, Bulles, Serpentes, and madde dogges? that their throate is an open sepulchre? that deceite is in their tongues? that the poyson of Aspes is vnder their lippes? that their mouthes are full of cursing? that their feete are swift to shedde blood? that they have not knowen the way of peace? that the feare of God is not before their eyes? and many such like speeches vttered by the Spirite of God, to forewarne vs of their malice and crueltie, to the ende we shoulde avoyd them.

2. Tyrants haue no power of themselves, considering their infirmities declared by many places of Scripture.

Whereto I agree and I must needes confesse, that there is nothing in this worlde (the devill excepted) that is more treacherous, malitious or daungerous, then men. But the better to comforte vs against their malice, wee must consider on the other side their infirmities and weakenesse, and that they haue no such power to execute their wicked purposes, as they haue will and desire to devise and effect them. The Prophet *Esay*, the better to shewe their frailtie, and that wee haue no cause (all thinges beeing considered) either to feare or trust them: sayth, Cease you from the man, whose breath is in his nostrils: for wherein is hee to bee esteemed? There is nothing more certain, then that which the Prophete speaketh in this place, touching the lives of the bravest and gallantest men in the earth, who are so fraile, that if their breath bee stopped but a quarter of an houre, they are stifled and strangled forthwith: and notwithstanding, like superbiuous and proude tyrantes, they never enter into the consideration hereof, that thereby they may abate their pride and plucke downe their stomacks: neither do we consider of it as we should doe; if we did, it would be a very effectuall means to moderate that feare, which we haue by reason of their threats and menacing speeches. If a Captaine or souldier that marcheth in the field, should be afraid of every cracke, or of the smoke of every chimney, or of the pricks of every bush, or of the bees that are gathering hony among the sweet & pleasant flowers, the clattering of the armour or weapons, the shaking of the swords and neighing of horses, should he be accounted courageous & valiant? no surely, neither yet shal we be reputed hardy, if we tremble so exceedingly at the grim countenances & braving speeches of cruell tyrants? For what are they, but as we haue before described them? *David* compareth the to dust, to powder,

Esay 2.22.

Psal. 1.2.37. 118.129.

THE SEVENTH BOOKE.

to stubble, to smoke, to thornes, and an earthen pot. What shall wee say then of all the counsels, enterprises, complots, and conspiracies, which tyrants and their complices devise against *Christ Iesus*, his trueth, his Church, and all his members: all are follyes and vanities, as *David* sheweth in the beginning of the 2. Psalm. We may then well perceiue hereby, that there is no such reason why we should feare their persecutions, or any thing else that man, which is a worne of the earth, can devise for the extirpation of Gods trueth and religion.

3. The consideration of the power of God, ought to abolish the feare of persecutions.

Jerem. i. 3.

Now as all their furie and madnesse ought not to astonish vs, considering the small power and abilitie they haue to hurt vs, if it be not given them from above: So likewise this is a very strong and forceable argument to comforte vs, that wee are protected and environed on all sides with the fauour and power of the Almightye God, who is able to defende and keepe vs from all perill and daunger whatsoever. And this was all the reason that hee alleadged vnto the Prophete *Jeremie*, when as hee sent him vnto the Kinges of *Iuda*, and vnto the Princes and high Priestes, to denounce vnto them the iudgements of God, and the miseries that were prepared for them. Bee not afrayde of their faces, for I am with thee to deliver thee, saith the Lorde. And in another place, Girde vp thy loynes and stande vp, to the ende thou mayest tell them all the thinges that I commaund thee. Be not afrayde of them, lest peradventure I cast thee downe before them. Beholde, I have made thee this daye as a defended Citie, as a pillar of yron, and a wall of brasie vpon the earth against the Kinges of *Iuda*, and the Princes thereof, against the high Priestes, and all the people of the earth. They shall fight against thee, but they shall not overcome thee: for I will bee with thee to deliver thee, saith the Lord. He was also the buckler and the fortresse of *David* in all his trouble. And he that will knowe in what securitie he accounted him selfe, being in the protection of the Almightye, let him reade the 3. 23. 46. 91. 121. 125. Psalmes. and likewise the 18. Psalme, wherein after he had magnified and extolled the power and puissance of God, that had defended him from all his enemies: In the ende hee concludeth in this manner. Let the Lord live, and blessed be my strength, and the God

of my salvation be exalted. It is God that giveth me power to avenge me, and subdueth the people vnder me. O my deliverer from mine enemies: even thou hast set me vp from them that rose against me: thou hast delivered me from the cruell man. Therefore will I praise thee, O Lord, among the nations, and will sing vnto thy name. Great deliverance giveth he vnto his King, and sheweth mercie vnto his anointed, even to *David* and to his seed for ever. Is it possible to make a more goodly description then this, as wel of the power and might, wherewith God preserveth his children from temptation, and the care hee hath to keepe them in all their perils and daungers; as also of his favour and loue, which maketh him to destroy and overthrowe all their enemies? Having then the worde and promises of our God, having faith and an assured confidence in his grace and favour, having his holy Spirite, his presence, his might, his power, and in a worde, the Angels to attende on vs, yea and all the powers of heaven, as the children of Israel had, to garde vs, and to fight for vs against the *Canaanites*, and as *Theodosius* had in that cruell and bloodie warre against the Tyrant *Maximus*: Shall we be afraide of any earthly creature, being thus armed at all pointes, and being covered all over with such complete harnesse?

Furthermore if we be armed with patience which is the best defence, and (as it were) the peculiar weapon of Christians, wee neede not doubt but wee shall bee invincible, if wee will plucke vp good heartes and seeke to defende our selves: and wee shall be sure to conquere our enemies, if wee will endeavour once to assayle them. The weapons of our warre, as *Saint Paul* saith, are not carnall, but mightie through God to cast downe every strong holde: wherewith wee overthrowe imaginations, and every thing that is exalted against the knowledge of God, and bringing every thought into captivitie vnder the obedience of *Christ*. And this is that which *Daniel* foretolde, speaking vnto *Nebuchadnezzar* of the kingdome of the Sonne of God, which shoulde succede the foure Monarchies, whereof hee had made mention before. In the dayes of these Kings (saith hee) shall the God of heaven set vp a kingdome, which shal never be destroyed: and this king-

4. *Patience and constancie surmounteth the feare of persecutions.*

2. Cor. 10. 4.

Dan. 2. 44.

THE SEVENTH BOOKE.

Matt. 23. 42.

dome shall not be giuen to another people : but it shall breake and destroy all these kingdomes, and it shall stand for euer. *Christ Iesus* seeing the Scribes and Pharises so maliciously bent against him and against his disciples, and that they had conspired and sworne his death; said vnto them, Haue you not read, that the stone which the builders refused, is become the head of the corner? This is the Lordes doing, and it is marvellous in our eyes. Therefore I say vnto you, that the kingdome of God shall be taken from you, and given to a people that shall bring forth the fruites thereof. And whosoever shall fall on this stone, he shall be broken : but on whomsoever it shall fall, it will grind him to powder. In which wordes he doeth admonish them, that all their enterprises were in vaine, and that in the ende they should turne to their owne shame and confusion : as it hath alwayes happened vnto Tyrants, who have persecuted *Christ Iesus* and his Church. What gained *Pharao* in opposing him selfe against *Moyser*, and indeavouring to keepe the children of Israel still in captiuitie and flauerie, contrarie to the wil and ordinance of God who purposed to deliver them : Or the *Canaanites* and the other seven nations against *Iosua* & the whole armie of Israel : Or *Saul* against *Dauid*, though he omitted nothing that could any wayes be deuised to take him and kill him, and that this poore man had nothing to defende him, nor any place to hide him in, neither in woods nor mountaines, or any other place to flie vnto; notwithstanding because God was his ayde, and that he was shielded by his favor and protection; his enemy, who continually hated him and persecuted him from place to place with extreme furie and rage, coulde never hurt or endamage him by any manner of wayes? Wherein did *Achab* and *Iezabel* preuaile against *Elias* : or the Kinges of *Israel* and of *Syria* against *Elisha* : or *Herode* and the high Priestes against the *Apostles* : or *Constance* the Emperour against *Athanasius* ? all which were as little flies or gnattes in compariſon of Elephantes, and yet notwithstanding they ever had the victorie. And it hath alwayes bene founde verie true, that in all the Church-warres and conflicts, the faith of the righteous hath alwayes bene of more force, then the sworde of the vngodly : and with their patience they haue continually overthrowen the furie and rage of their enemies.

The first &
second
booke of
the Kings.
The Actes
of the Apo-
stles.

mies. It was commonly sayde sometime, that the *Lacedemonians* ruled all *Greece* with a white wande: which may bee more fittely sayde of the Church of God. For although even from the beginning of the worlde, it hath not onely wrestled against flesh and blood; but also (as *Saint Paul* saith) against principalities, against powers, and against the worldly governours, the Princes of the darkenesse of this worlde, against spirituall wickednesses, which are in the high places: and for the defence of them selves, and the avoyding of all their malicious attemptes, they had nothing but their trust and confidence in God, which their enemies scorned and contemned. And yet haue they continually so valiantly behaved them selves, that they could never be overthrown, but haue in the end remained conquerors: verifying that which the same Apostle saith, that the foolishnes of God is wiser then men; and the weaknesse of God is stronger then men.

Ephes. 6. 12.

1. Cor. 1. 25.

But what can there be imagined, that should so terrifie and scare vs in the time of persecution? Is it the number or power of our enemies that doeth so daunt and astonish vs? There is a most excellent storie for this purpose in the second booke of the *Kinges*, whereas it is saide, that *Elisba* being in *Dothan* with his servant, the King of *Syria* sent thither horses and charets, and a mightie hoste to compasse the Citie and to take him; and when the servant of the man of God arose early in the morning to go out, he espyed a great armie which compassed the Citie, and he was wonderfully afraide, and said vnto the Prophet, Alas, my master, how shall we doe? And he answered, Feare not, for they that be with vs are more then they that be with them. Then *Elisba* prayed, & said, Lord, I beseech thee, open his cies that he may see. And the Lord opened the eyes of the servant, & he looked, & behold, the mountaine was full of horses & charets of fire round about *Elisba*. It is not then the multitude of enemies that shoulde make vs afraide, seeing as it appeareth by this historie, we have many more friendes to succour and defend vs, then enemies to hurt vs? neither neede we to feare their power and might, vnlesse we will confesse that the devill and men are stronger to hurt vs, then God and his Angels are to deliver vs.

5. Neither the number nor the power of persecuters should make vs afraid of their persecutions. Chap. 6.

We are afraid lest they should hurt vs, & yet we know they can not do any harme to our shepe, or oxen, or any thing else that we

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6. *The want
of abilitie &
power in our
enemies to
doe harme,
ought to di-
minish our
feare.*

Ephes. 6. 14.

haue, vnlesse it pleaseth God to suffer them and to give them licence. We are afraide least they should take away our lives, and yet we knowe, that they can not so much as plucke one hayre from our heades, but by the permission and sufferance of him, who hath taken a iust reckoning of them. We feare least they shoulde cast vs downe headlong, and cleane destroy vs: and yet they can not doe so much as touch vs, which is a verie small matter, nor make vs so much as strippe against a stone to stumble or fall. O howe slenderly wee consider the estate and condition of those, with whom we haue to do. For if we would aduisedly ponder how feeble and weak they are, yea and so fraile, that God is able to overthrow them with a fillippe of his finger: or seeing that they are mortall, they are not the lordes, but the seruants and slaves of death, ouer which they haue no more power then they haue ouer their owne lives, we would never be afraid least they should hurt vs, for that we would be assuredly perswaded, that if they went about to doe vs any harme, the mischiefe they intende, would light vpon their owne pates. For if at such time as we are so timerous, we would remember that we are the children of God, and vnder his protection, that we are of the sheepefold of *Christ Iesus*, & that we can not be taken out of his hands, being defended and guarded with infinite legions of Angels, which are readie to fight for vs, and keepe vs wheresoever wee are, or whithersoever we go: that we are Kinges and Priests, and as holy and sanctified thinges vnto God, which other creatures can not touch without sacriledge and incurring his wrathfull displeasure: as also that we haue his worde, that we shall never perish, and that our reines (as *S. Paul* speaketh) are girded with veritie, and armed with the brest plate of righteousnesse: that wee haue the shield of faith, the helmet of salvation, and the sworde of the spirite, which are armours of farre better prooffe then ever were those of *Achilles*; If I say wee would remember all these, as often as our enemies doe threaten to hurte vs, were it not a shame for vs, and shall wee not condemne our selves for starke cowardes, if being thus provided, and hauing such advantage over them, wee will notwithstanding runne away, and that in the sight of our Captaine, who is continually in the forefront, and in the hottest of the skirmish,

encouraging

encouraging vs to strike valiantly, both by his wordes and example; and is the beholder not onely of his faithfull seruants, which fight couragiouſlie, to remunerate and rewarde them for their noble valour, but alſo of ſuch as are faint-hearted and white liuered ſouldiours, for to caſſe them and put them ſooth of his bandes.

Though we haue no other aide, but the word of God, is it not ſufficient to defend vs againſt all violence and inuaſion what ſo euer? I would faine know, if the deuill, man, and all other creatures what ſo euer, had conſpired to ouerthrowe the heauens, and to plucke vp, as it were, the earth by the roots; whether they were able to bring it to paſſe, or no? The time which weareth and conſumeth all things, neither yet the continuall uſe, nor the motion which is the moſt quicke and violent, that can be imagined, could euer hurt or impaire them, for the ſpace of 5590. yeeres: euer ſince which time they haue beene created. Neither are they any one iotte altered from their firſt forme and faſhion, which God hath giuen them. And yet notwithstanding there is nothing that doth preſerue and keepe them, but onely his word, by vertue of which, they were created in the beginning. Hauing then this ſacred and deuine word, which is more durable then the heauens, and hauing it not onely with vs, but alſo in vs, and in our hearts (as *S. Iohn* ſaith) by faith and truſt which wee reſoſe in him: what cauſe haue we to feare any daunger, though men rage and ſtorme neuer ſo much againſt *Chriſt Ieſus* and his members?

But this is not all. For beſides the word of God, as wee haue all readie ſaide, wee haue alſo faith and prayers, which are of no ſmall force againſt the malicious deſeignes of our enemies. The *Amalekites* were overcome of *Moyſes* by this meanes: and ſo likewiſe *Goliath* of *David*: the *Midianites* of *Gedeon*: the *Philiftims* of *Ionathan*: and the *Aſſyrians* of *Ezechias*. And what force is there that is able to reſiſt faith and prayer? By faith the children of *Iſrael* paſſed through the redde ſea, and the riuer of *Iorden*, and the waters fled backe, as though they had beene afraid, and the mountaines ſhaked and trembled at their coming. By faith the walls of *Ierico* fell downe, after that they had beene compaſſed ſeuē daies; and in a moment were quite raſed

7. The word of God is our ſtrength, why are wee then afraid?

1. Epist. chap. 5. 4.

8. Faith and prayer ſufficient to reſiſt this feare. Notable examples alledged for proofes. See Exod. Iof. Iudg. King. and eſpecially the 11. chap. ſo the Hebr.

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sed at the blowing of the trumpets, which had as great force at that present, as all the double cannons in the world can haue. By faith the children of God haue subdued kingdoms, wrought righteousness, obtained the promises, stopped the mouthes of Lyons, quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants, the women receiued their dead raised to life: other also were racked, and would not be deliuered, that they might receiue a better resurrection. Wee may see by these examples, the great force of faith, and of the prayers of the children of God, when so euer they are in any necessitie. For being armed with such weapons, they are not onely able to fight against men, but euen against death it selfe. Why then are we afraid of euery blast that cometh from their mouthes, and so astonished, as though the thunder it selfe were readie to fall vpon our heads?

*9. Our liues
are in the
hāds of God,
who will pre-
serue them in
despight of al
tyrants, and
that often-
times with
their owne
destruction.*

And why doe we not remember, that not onely the haire of our heads are nombred, but also our daies and yeers, yea, and the minits of our liues are counted: and that so exactly, that as wee can not adde one iotte to the prolonging of our time, so can not the cruellest tyrant that is, cut off any thing to make it any whit the shorter? And euen as wee see in the seasons of the yeere, that from the beginning vnto the ending, they are appointed of God; and that in such sorte, that all the men in the worlde, though they should employ all their whole force, counsels, and indeauours to the contrarie, were not able to alter them: In like manner may we be assured, that our liues are so limited and bounded by God, that neither King nor Prince, power, nor potentate, can any manner of waies shorten or prolong them: yea and that which may wonderfully comfort vs, so often as wee remember it, that G O D doeth oftentimes prolong our daies by the meanes of wicked tyrants, which would cut them off. And this may notablie appeare in the example of *Moyse*, who, being cast out among the men children of *Israel*, by the commaundement of *Pharaoh*; was saued by his daughter, and brought vp by her to succede him in the kingdome of *Egipt*. What plainer and more eident de-

1. Moyse.

demonstration can wee haue of the prouidence of God; and that the hearts of Princes are in his handes, and that hee can mollesie or harden them, turne them and bende them which waie so euer it pleaseth him? *Nebuchadnezzar*, who in the beginning was so furious and so raging against the three young men, of whome *Daniel* maketh mention, that all his tormentours and executioners could not make a fire hoate enough, and to his liking for to burne them: neither yet were quicke and readie enough to cast them into the hoate burning furnace, was the first that spake of their deliuerance, and that humbled him selfe before the LORD, to praise him, and to acknowledge his power and might, which a little before hee had so arrogantly disdained and blasphemed. And this was the occasion that these young men became more famous, and were brought vnto the knowledge and acquaintance of the King, who afterwarde aduanced them in the kingdome of *Babylon*, contrarie to the expectation of their enemies, and such as had accused them before with purpose to destroie them. The like happened to *Daniel* in the raigne of King *Darius*. For the euill that his aduersaries entended against him, in the ende fell vpon their owne heades; and all the complots and proiects they had laide and deuised, serued to no other ende, but to make this seruant of GOD better knowne, and his vertue and constancie to be the more honoured and reuerenced, bringing him into the grace and fauour of the King, to make him in farre greater reputation, then euer hee was in *Babylon*. Men may then haue malicious mindes, and they may, as they daylie doe, threaten the Church: seeing they haue no power to execute their tyrannie, vnlesse it pleaseth GOD to giue them leaue, and that the effect of all their counsels doth depend of his deuine prouidence, which guideth and ruleth all to the profit and commoditie of his children, wee haue no greater occasion to feare them, then wee haue to hope and expect for some good at their hands. The confidence which we repose in them is alwaies vaine; for that they neither can nor will doe any good. And the feare wee haue of them is very foolish, for that they

2. The three young men.

3. Daniel.

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they cannot hurt vs, what will and desire so euer they haue thereto.

*10. We must
needs cōdēne
our selues of
cowarde-
lines, seing so
many reasons
and examples
will not en-
courage vs.*

We belecue and confesse al this, when so euer we here it spoken of. And oftentimes while wee haue these considerations in our hearts, we imagine that though all the world should assaile vs, yet we would be invincible. And for all this, as soone as wee heare any noise or bruit, though it be a false alarme, our courage presently faileth vs. We are like vnto the hare, whom, as the tale goeth, the foxe reproouing on a certaine time for his great cowardise, saying, that considering he had such harnesse, such strength, and agilite of bodie, hee might fight with the fiercest and cruellest beasts of the world; and therefore his friendes wondered that he should be so fearefull and timorous, running away at the barking of euery little dogge: whereto the hare answered, that hee could not denie but that which hee spake was true, and that oftentimes, when he considered so much with himselfe, hee was fullie resolved to fight with the dogges, and resolutely to withstand the: but yet he had found by experience, that his heart would not serue him: for as soone as he heard the hounds in the woods, he presently forgot all his strength, and remembered nothing but running away. This may be excusable in a hare, which is but a poore beast: but in a Christian, who ought alwaies to remember the worde of God, who should meditate day and night in his lawe, and haue it continually before his eyes: and furthermore who hath the Holy Ghost as a sealed writing, which doth continually suggerate and teach him what so euer is necessarie to comfort him: it is a marueilous shame and infamie to be so fearefull without cause, and to forget that helpe and strength in his need, which is most auailable against all power and puissance what soeuer.

*11. The feare
of the iudge-
ments of God
upon whose
faithfull pro-
misewe ought
to leane,
should chase
away all
feare of the
rage of our
enemi:s.*

But I pray you, let vs consider our follie yet a litle more. What is it that we are afraid of? that mortall men, who haue no power of them selues, should beat vs and whippe vs for speaking and defending the truth; and in the meane while, we neuer remember, that for concealing and dissembling of it, God threatneth to kill vs, who hath power and abilitie to cast both bodie and soule into hell. If I should aske this question, whether the King or some pettie gentleman were most to be feared, euery man could

answer

answer me very readily. But demanding the same thing, as touching God and man, euery one is whist, and saith not a worde. O Lord, how sottish we are! Doe we not know what to loue, or what to hate? what to followe, or what to flie? what to hope for, or what to feare? Let vs further consider what iniurie we offer vnto God; which is farre greater then that which should be offered vnto a captaine, who hath the keeping of some frontiere towne, of whose fidelitie we doubt not, neither that he will deliuer it to the enemye. For if we would doubt of the truth of any such man, there were alwaies sufficient reason why we might doe so, considering that naturally wee are not onely lyers, treacherous, variable, and inconstant, but also couetous: and therefore subiect to be easily corrupted. Which can not possibly agree with the nature of our God. Whereupon it followeth, that they blaspheme him, and offer him vnspeakeable iniurie, that will call his trueth into question, fearing least he should breake his worde, or that contrarie to his promise, hee would deliuer his children into the hands of their enemies.

But some will answer, and say, doe we not knowe that Christians haue beene banished, imprisoned, whipped, and scourged, and the most of them most cruelly executed? Which I confesse to be true, and that it is appointed by the ordinance of God, that before we can be glorified with *Christ Iesus*, we must suffer in the world with him. But what? In flying of persecution, doe we auoid death, or if we doe flie from death, doth it not followe vs? and if it doth hunt after vs, can we hide our selues so cunningly, that it shall not finde vs? If then we must needs die; is it not much better that wee should ende our liues honourably in the warres, then cowardly in our beddes? Let vs consider a little the great loue that God sheweth vs. If he would he might make vs die as dishonourably, as those, that were drowned in the vniuersall flood, or consume vs, as he did the *Sodomites*, or cause the earth to swallow vs vp, as it did *Corah*, *Dathan*, and *Abiram*, or make lice to eate vs, as he did *Herod*: he might iustly doe it, and our sinnes haue infinitely deserued it. But hauing respect vnto his onely mercie, according vnto his wonted manner, as hee hath couered the loathsomnes of our sinnes, with the righteousnesse of his Sonne *Christ*: so likewise hath hee vouchsafed to hide the

12. Seeing we must needs die, martyrdom is most honourable, and nothing more glorious then to die in the time of persecution.

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the indignitie and shame of our deserued death, causing it to be written vpon our tombs, and in the histories, that we are slaine for his worde, and for the witnesse of *Christ Iesus*, which is such an honour, as all the sufferings in the worlde doe not deserue.

13. The excellencie of the truth of God and dignitie of his Church is such, as wee ought to defend them, euen with the losse of our liues.

S. Augustine comparing in one of his epistles, Christian vertue to *Helein*, saith one thing that is well worthie to be often remembred, and that is; that the one of them is farre more beautifull, then the other. And if then there were a hundred thousand *Greekes*, that exposed them selues to all daungers, in defence of the honour and beautie of *Helein*: What shall Christians doe for the eternall worde of God, vpon the confession and knowledge whereof, their life and happines doeth wholly depende? Moreouer it hath beene alwaies esteemed and commended for a very honourable thing, in all magnanimious mindes, to die for their countries: howe precious then is the death which wee suffer for the building of the Church of God: and howe profitable vnto vs is that blood, which we spill to water the rootes thereof, to the ende that the young plants and nurseries which are there, may fructifie and growe the better?

4. The great rewarde wee haue of God for a small gift.

But doe we giue our liues for nothing? Truly we haue great occasion to pray heartely that we may exchange this worne and torne life, for an immortalitie, which is made of such durable and excellent stufte, that shall neuer be consumed nor worne out. Doe wee loose much, if wee leaue an olde and stinking prison (for what else are these earthly bodies) to gaine an euerlasting habitation in the heauens? If wee should not excuse this exchange with the magnificence and exceeding bountie of our God, hee might be thought to be but an euill husbände, to giue away so much, and receiue so little? Wee haue nothing then to say for our selues, why we should not (following the example of *Saint Paul*) runne with patience the race that is set before vs, looking vnto *Iesus* the author and finisher of our faith, who for the ioye that was set before him, endured the crosse, and despised not the shame, and is set at the right hande of the throne of God. Let vs resist the deuill, as *Saint Iames* saith,

Hebr. 12. 2.

Iam. 4. 7.

saith,

faith, and hee will flie from vs. For he is of the nature of the crocodile, that is very fierce in pursuing of such as runne from him, and a starke coward to those that pursue him.

If men of warre be in any strong and well defended cities, they scorne and mocke those that come to besiege them: what shall wee doe then beeing in Ierusalem, that is to say, the Church, which is the best walled, the best provided, and the most carefully garded of all others? for he that keepeth it, sleepeth neither day nor night. If of olde time those souldiours that were vnder the leading of *Alcibiades*, were accounted inuincible; what shall wee thinke of those that are vnder the conduct of *Christ Iesus*? The Martyrs of our Lord and Sauour (saith *Cyprian*) may be slaine, but they cannot be ouercome but are inuincible: for that they are not afraid, nor terrified with death. Let vs say then of the tyrants and persecuters of Gods children, as *Socrates* saide of *Anitus* and *Melytus*, that they may kill vs some time, if God will giue them leaue, but they shall neuer be able to hurt vs.

15. Those that are in the Church of God, are invincible.

Contrariwise, there is nothing that doeth more profit the faithfull, either for the mortifying of vice that is in them, and to exercise them in all kinde of vertue, then afflictions, and that continuall warre which they haue with Sathan and his ministers. We are like vnto incense, which neuer smelleth well, vnlesse it be cast into the fire: or to mettals, which are neuer well purified before they haue beene in the furnace: or to wheat, which is neuer cleane, before it be well threshed and fanned: and to be short, there is nothing according to the word of God that doeth more increase and strengthen our faith, then crosses and afflictions. There is no question, but that hee which shall read the histories of all times, shall easilie see, that the Church of God euer flourished more in aduersitie, then in prosperitie. Hauiug then hetherto declared, that wee ought neither to feare nor flee martyrdom, considering the care which God hath ouer vs, and the weaknes and imbecillitie of our enemies to hurt vs, and the force which we haue to resist them, and that great blessing & happinesse which we may looke for in the kingdome of heauen, if wee suffer tribulations here vpon earth for

16. The Church of God is purified, amended, and repaired by afflictions.

A conclusion of what so euer hath bin spoken against the feare of persecutions.

righte-

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righteousnes sake, and the defence of the truth: wee may conclude, that according vnto the example of the *Lacedemonians*, all this great armie of the whole vniuersall Church, ought to be deuided into three bands: whereof the first, which is the old fathers raigning nowe in heauen with Christ, may say: wee haue beene valiant and couragious, to fight the battels of the Lorde: the other which is of young men, who are lusty, fresh and strong, ought to say: that we are readie to followe you, and resolute for to abide all dangers, to continue and maintaine them still: and the third, which is of young children, shall say: we will continue them after you, by the power and fauour of him, who hath endued our graundfathers in olde time; and you at this present, with such courage and magnanimitie.

*The last part
of this
booke, which
is deuided in
to foure e-
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branches.*

It is nowe high time to draw to an ende, and to speake of the last of these feares, which we haue: which is, of spirituall things; as, of the iudgement of God: of eternall death: of the deuils, and of sinne. Notwithstanding, before I goe any further, I must admonish the reader of this one thing: That whatsoeuer I shall speake, touching the diminishing of the feare of these foure thinges, it doeth nothing appertaine vnto infidels and fleshly minded creatures: whose consciences doe sleepe in sinne, and are possessed with a lethargie, and a blockish forgetfulnes of all their transgressions, neuer so much as once thinking of them, much lesse sorowing for them, but studie and deuise altogether how to liue at their ease and pleasure; and there is nothing that they are so carefull of, as to auoide all thinges what so euer may hinder their ioyes and delights. There are some also, who hearing any mention made of the threatnings of God, and the torments of hell fire, mocke and scoffe at both the one and the other: whereby they euidently declare the small account they make of either, and the colde affection they beare towards the knowledge of God, and the meditation of his law. Before these and such like swine, I minde not to cast these precious and inualluable pearles: knowing very well, they will treade and trample them vnder their feete, and that what so euer can be said, will be but for the increase of their impietie, and multiplying of their sinnes. But I speake nowe vnto such as are vnfaigned Christians, who carrie with them a reuerend regarde of Gods worde, and
haue

haue an assured confidence in his promises, not with purpose to sooth them vp in their sinnes, to flatter them & lay cushions vnder their elbowes, not to excuse their faultes, or to encourage the to goe on forwarde in their wicked wayes, and so to procure the heaue wrath of the Almighty to fall downe vpon them in the day of the *Revelation* of his iustice: in a word, it is not to harden the heart of the obstinate to despise his mercy, his patience and long suffering, where with he doeth provoke vs daily and hourelly vnto repentance and amendment of life: but this is to comfort them, and to raise them vp, and, as it were, to lift vp their consciences, when as they are pressed downe with the weight of their sinnes, and with the feare and terror they haue of the terrible and fearefull iudgements of God for their transgressions. The drift then and whole scope of this discourse, is to give a little breath vnto poore and tyred soules, which grone vnder the burthen of their sinnes. For both *Christ Iesu*, his promises, his Gospel and all his cōsolations serue especially to this end, to vnburthe those that are laden, to comfort the weake, & to heale the broken hearted.

Now of those 4 things before remembred, the greatest & that which we are most afraid of, is the terrible wrath of God. For the feare we haue of death & of the devill proceedeth of nothing but this, that we thinke they are the ministers & executioners of his iudgements. Against this feare we may oppose all those cōfortable sayings following. God (saith *S. Iohn*) sent not his Sonne into the world that he should condēne the world, but that the world through him might be saved. He that beleeveth in him shall not be condēned. And *S. Paul* saith, that the fault came of one offence vnto cōdēnation, but the gift is of many offences to justification. And in the same epistle in another place: Who shall lay any thing to the charge of Gods chosen? It is God that iustificieth, who shall condēne? It is *Christ* which is dead, yea or rather which is risen again: who is also at the right hand of God, & maketh request also for vs. Can we haue a greater assurance that we shal not be accused, or if we be, that we shal be acquitted & absolved, then by the mouth of the Iudge himself, & by the testimony of his holy spirit, which is so often mentioned in the holy Scriptures? Next vnto these, we may observe all the places both of the Old & new Testament, where there is any mētion made of the mercies of God,

The remedies against the feare of the anger of God.

1. *Promises that we shall not be condemned.*

Chap. 3.

17, 18.

Rom. 5. 16.

Chap. 8. 33.

2. *Testimonies of the love that God beareth us in his Sonne.*

THE SEVENTH BOOKE.

- Chap.9.6. & the reconciliation that is betweene him & vs by the mediati-
 on of his sonne *Christ*. *Esay* saith, vnto vs a child is borne, & vnto
 vs a sonne is giue: & the government is vpon his shoulder, and he
 shal cal his name Wonderful, Counselor, The mightie God, The
 euerlasting Father, The prince of peace: the increase of his go-
 vernmēt & peace shal haue no end. And the same Prophet spea-
 king of the death of *Iesus Christ*, saith, that he was wounded for
 our transgressions, & brokē for our iniquities. The chastisement of
 our peace was vpō him, & with his stripes we are healed. Which
 Chap.23. *Jeremy* also vttereth of him: In his dayes Iudah shalbe saved, and
 Chap.1. 23. Israel shal dwel safely. *S. Matthew* saith, Behold, a virgin shalbe
 with child, & shal beare a sonne, & they shal cal his name *Emma-
 nuel*, which is by interpretation, *God with vs*. We may not forget
 Luke 2. 14. that which the angels said in praising of God for his birth: Glory
 beto God in the heavēs, peace in earth, & towards mē good wil.
 Chap.3. 16. And that which *Iohn* saith touching the love of God toward the
 world, that he hath given his only sonne, that whosoever beleve
 in him should not perish, but have everlasting life. As also *Christ*
 Iohn 16.27. telleth his disciples, that the Father loveth thē, because they had
 loved him, & had beleewed that he came from God. And that of
 Rom.1.17. *Paul*, The righteousness of God is reveiled frō faith to faith: as it is
 Chap.3. 21, writtē, the iust shal live by faith. And in the same epistle, But now
 22. is the righteousness of God manifest without the law, hauing wit-
 nes of the law & of the prophets: to wit, the righteousness of God
 by the faith of *Iesus Christ*, vnto all and vpon all that beleewe. For
 there is no differēce. for al haue sinned, & are deprived of the glo-
 ry of God, & are iustified freely by his grace, through the redēptiō
 that is in *Christ Iesus*, whō god hath set forth to be a recōciliation
 Chap. 5. 8, through faith in his blood. And furthermore God setteth out his
 9,10. love towardes vs, seeing that while we were yet sinners *Christ*
 dyed for vs; much more being nowe iustified by his blood, wee
 shall be saved from wrath through him. For if when we were
 enemies, we were reconciled to God by the death of his Sonne,
 much more being reconciled we shall bee saved by his life. And
 to the *Ephesians* he saith, Remember that you beeing in time
 Chap.2. 11, past Gentiles in the flesh, and called vncircumcision of them,
 12,13,14. which are called circumcision in the flesh made with hands, that
 ye were (*Isay*) at that time without *Christ*, and were aliauntes
 from

from the common wealth of *Israel*, & were strangers from the
 couenants of promise, & had no hope, & were without God in
 the world. But now in Christ Iesus, ye which once were farre off,
 are made nere by the blood of Christ. For he is our peace which
 hath made of both, one, & hath broken the stop of the partition
 wall. And in the beginning of the same Chapter. You hath he
 quickned that were dead in trespasses & sinnes: wherein in time
 past ye walked, according to the course of this world, and after
 the prince that ruleth in the ayer, euen the spirit, that now wor-
 keth in the children of disobedience: among whom we also had
 our conuersation in time past in the lusts of our flesh, in fulfilling
 the wil of the flesh & of the mind: & were by nature the childre
 of wrath as well as others. But God which is rich in mercy tho-
 rough his great loue wherwith he hath loued vs, euen when we
 we were dead by sinnes, hath quickned vs together in Christ, by
 whose grace ye are saued, & hath raised vs vp together, & hath
 made vs sit together in the heavenly places in Christ Iesus, that
 he might shew in the ages to come, the exceeding riches of his
 grace through his kindnesse towards vs in *Christ Iesus*. For by
 grace are ye saued through faith, and that not of your selues, it is
 the gift of God. Not of workes lest any man should boast him-
 selfe. And to the *Colossians* he saith. It pleased the Father that in
 him should all fulnesse dwell, & by him to reconcile all things
 vnto himselfe, and to set at peace through the blood of his crosse
 both the things in earth, and the things in heauen. And you
 which were in times past strangers, and enemies, because your
 mindes were set in euill workes, hath he now also reconciled in
 the body of his flesh through death, to make you holy, and vn-
 blameable, & without fault in his sight, If you continue ground-
 ed & stablished in the faith, and be not moued away from the
 hope of the gospell, whereof ye haue heard, & which hath bene
 preached vnto euery creature which is vnder heauen. And to *Ti-*
mothy he saith: God would that all men should be saued, &c.

Verf. 1, 2, 3,
4, 5, 6, 7, 8, 9.

Chap. 1. 19.
20, 21, 22,
23.

1. Epist. 2. 4.
&c.

Furthermore, the better to assure vs against the iustice of God,
 we must cōsider of the satisfactiō, which his Sōne & our Mediator
 hath made vnto him for vs: & the dayly intercession, wherby he
 doth continually turne away his anger from vs, & defendeth our
 cause, to keep vs in fauour wih his father. Finally we ought to

3. The satis-
faction of
Christ Iesus.

THE SEVENTH BOOKE.

4. *His intercession, and that our advocate shall be our iudge.*

5. *The infinite mercie of God toward vs declared vnto vs many wayes.*

6. *The undoubted truth of God.*

7. *His alliance.*

arme vs with this article of our faith, as with an armour of excellent prooffe, that the Father hath giuen all power vnto his Sonne, and that hee shall come in the latter end to iudge both the quicke and the dead. I woulde knowe nowe if our consciences shoulde be troubled with the feare and apprehension of Gods iudgements; having before hand, first so many promises & assurances that wee shall not bee condemned: Secondly, so many testimonies of his love, which he hath declared and doeth declare towarde vs, not onely in wordes but also in deedes, and those so evident, that we neede never doubt of them: Thirdly, his Sonne to be a Mediatour betweene him and vs, who dyed, and was sacrificed, who hath made intercession, hath all power and authoritie, who is a King and a high Priest to reconcile vs vnto God his Father, and to quench whatsoeuer may kindle the wrath of God towarde vs: Fourthly, seeing our advocate shall be our iudge, who can not be denied of any thing whatsoeuer he shall ordeine & stablish in fauour of his children. If vnto these we will adde the mercie and fauour of God, wherewith the whole world, and especially his house, is fully replenished: and consider withal that we are his children and his inheritance; that we are members, flesh, and bone of his onely beloved sonne; that we are his people and his seruants, and he our Lord and King; and that we are poore infantes, and hee our gardein and tutor; that wee are his beloved spouse, that is, his love and delight; that we are his treasure and his precious Iewels; that wee are his house and garden of pleasure; that wee are his kinsmen and neere acquaintance, and that hee hath created vs after the similitude of his owne image: If wee woulde consider all this and that wee are his verie heart, and the apple of his eye: Is it possible that ever we should imagine him to be a cruell & an inexorable iudge? we would surely on the contrary seeke for him, love, and embrace him as a very loving, gracious, and a pitifull Father. We would not feare lest he should iudge vs: but we would hope to iudge the world with him. And wherefore serve the Gospel & so many comfortable sermons, which haue bin preached vnto vs of the grace, mercy, & favor of God, by his Prophets and Apostles? what profite also should we reape of the alliance which is betweene him and vs, and that *Christ Iesus* is come into the worlde

to die, and to shed his blood for the ratification thereof? what gaine by the faith and hope of his promises? what rewarde and recompense for all those afflictions and miseries, which we endure in this world for the defence of his truth, shall we looke for after this life, if at our departure God should suddenly confound vs in his judgement? Furthermore, what advantage should we haue, by being at the right hand of *Christ Iesus* at the latter day, and that there be a separation betweene the sheepe & the goats, if al should be sent to hell? where should be the ioy, comfort, peace, & the glory which God hath promised vnto his people? who will beleeeve also that *Lazarus* was caried into *Abrahams* bosom, that the thiefe entred into paradise with *Christ Iesus*, that the heauens were opened to *S. Steven* for to comfort him, & to receiue his soule, if indifferently both the beleeever & vnbeleeever after their departure were condēned? Were it not in vaine & a marvellous abuse, that the sonne should beare the name of *Iesus*, & of a *Saviour*, if we should be condēned by the father, & tormented by those punishments we haue deserved by reason of our sinnes? And as concerning him: should not he haue done very vnwisely to haue suffred him selfe to be accursed for vs, & to indure the punishment due vnto our iniquities, if he were not able to deliver vs? why should he pay our ransom, if he shuld not come out of captivity? why should he spill his blood, and pay for that which he had not taken, (as the *Prophet* saith) if it were not available to acquite vs? We must necessarily then conclude one of these 3 points: either that *Christ Iesus* hath not made a full satisfaction for vs, or if he hath, that we shal not be condemned; or if we be condēned, that God is not righteous in his judgements. But it were horrible blasphemy to thinke that the Father were vniust in his iudgements, or to say, that the Sonne had not paid whatsoeuer was due for vs: & therefore we may safely say, that we need not feare the wrath of God, or his sentence at the latter day, seeing we live and die in the faith of the death & resurrection of *Christ Iesus* his sonne: but we may boldly present our selves before his face, & beseech him as did *David*, that he would not enter into judgement with vs, assuring our selves of the rest, & that in the name and mediation of his Sonne, he will absolve vs from al those offences, whereof we are accused, either by the devill or our owne consciences. For

8. Our faith
and hope.

9. The name,
the obedience
and merits of
Christ Iesus.

THE SEVENTH BOOKE.

11. Our re-
pentance &
humilitie.

11. The fir-
therly cha-
stisements of
God vpon his
children.

12. His mer-
cie mixed
with his in-
dignitie.

the wrath of God is only laid vp for those, who with an obstina-
cie & an impenitency of heart prouoke & procure it, & by reason
of their continuance in sinne, do as it were force him to impatien-
cie: & not for those, who wil turne vnto him with all their hearts,
& commit both themselves & their causes into his hands, & re-
ferre all wholly to his mercy. His iudgements are not prepared;
but for such as will exalt them selves & lift vp their hearts against
him, presuming of their owne wisdom, power, righteousness and
holines: whereas on the contrarie, his mercies are evermore rea-
die for such, as seeing them selves naked & without any comely
ornament, do humble them selves before his maiestie, & have no
other refuge but only to his grace and favour, which they begge
and crave at his hands in the name & merits of *Christ Iesus*. If he
threaten vs, to what end is it? Is it not (I pray you as *S. Gregorie*
saith) for feare lest we should sleepe in our sinnes, & lest for want
of watching & waking he should come & surpris vs, and take vs
in disorder, & so be compelled to execute his vengeance against
vs? If then he be angrie with his children at any time, it is but to
chastise them: if he rebuke them, it is but to admonish them of
their duties: if he threaten them, it is but to bring them into the
right way. We must needes then for these reasons alledged, both
in his threatnings, rebukes, chastisements, & iudgements acknow-
ledge his great loue and affection towards vs, patiently hearing
them, & willingly embracing them as things most necessarie &
profitable; & which do especially tend to our salvation, as wel as
his promises. For seeing no man can certainly trust in the mercies
of God, if they do not feare his threatnings: are not his rebukes
then as necessarie & as profitable for vs to keepe our hearts in his
feare, as his promises are to nourish our hope? It is very true, that
if god in iudging of vs should lay away his mercy, that his iudge-
ment would be very terrible & fearful. For (as *S. Augustine* hath
most excellently said) woe vnto all our righteousness, if it be ex-
amined without favour & mercy. And herein there is a notable
point to be considered; and that which may minister exceeding
comfort vnto vs, that his mercie is for ever vpon all those that feare
him, & that *Christ Iesus* our iudge is not come to search and exa-
min our lives, as the same holy Doctor saith, but to make vs taste
of that fruit which he hath purchased for vs, euē the remission of

our sinnes by his death vpon the crosse. And wherefore hath *David* 13. *The cha-*
 said, that grace & mercy is in his lippes, if it were not to assure vs *ritie of Christ*
 that no word shal passe fro him, but for our comfort & consolation; *toward vs.*
 & if we haue found much sweetnes in him, whē as preaching in
 this worlde, he promised life everlasting, may we not looke for
 more in his kingdō, where he hath promised the full fruition of all
 ioy to those which shal persevere in his wayes vnto the end? and
 therefore it is that *Paul* hath said also, that by *Iesus Christ* & the
 hope we haue in his righteousness, we haue a free access vnto god
 the Father: to give vs to vnderstand that we need not be so afraid
 to present our selves before him, as malefactors and offenders are
 before the Iudge, but rather to desire to approach to him, & as ear-
 nestly to seek for him as childrē do for their parents, of whō they
 are tenderly beloved, & of whō they are assuredly perswaded they
 shalbe most lovingly imbraced. And if we haue any cōsideratiō,
 shal we not think that there can be nothing more profitable for
 vs thē the day of iudgemēt; & that whēsoeuer he shall prepare to
 come, that we shal haue good cause to lift vp our heads, seeing the
 time of our redēption to be so nere? For thē our innocēcy, which
 as yet is obscured, shalbe made manifest, & shal shine as the sunne
 at noone day: at that time our life which is yet hid in *Christ Iesus*,
 shalbe laid open to the great glory & hope whereto he hath cal-
 led vs, whē as through our knowledge and faith in his Gospel he
 hath made vs his childrē. Then shall we heare the sweet voice of *Christ Iesus*.
 our saviour. *Come ye blessed of my father, possesse the kingdō prepared*
for you fro the beginning of the world. Thē being anointed with the
 oile of gladnes, we shal go with chereful cōtēnāces into heavē;
 & there receiue the crown of immortality which is laid vp for vs;
 then all the books & the treasures of the wisdom of God shalbe
 opened for vs. And as there shalbe nothing so secrete, but shalbe
 made manifest vnto vs, so there shall be nothing so deere and
 precious, but shalbe giuen vnto vs. Then the face of GOD,
 which wee beholde in this life in his worde and sacraments,
 shall be plainly shewed vnto vs: and there shall be nothing that
 shall hinder our sight fro beholding of it at our ease & pleasure;
 that thereby wee may become most happie and blessed for e-
 uer. Then shall all our enemies be confounded, and in steade of
 that they haue tyrannised ouer vs in this world, we shal iudge thē
 with *Christ Iesus* our heade, beeing placed in great honour

14. *The free*
access we
haue vnto
God our fa-
ther.

15. *The re-*
membrance
of the latter
day and of
our full con-
iunctiō with
Christ Iesus.

16. *The in-*
speakeable
ioy we shall
haue in the
heavens.

THE SEVENTH BOOKE.

in the companie of his Apostles and all his Elect children. Then shall the Trophies of our Captaine be erected in heaven, and his great victorie shalbe knowen throughout all the world. Then shall there be an everlasting peace in the Church, and the Deuill shalbe chained & throwen into the bottôles pit forever, & never be permitted to trouble the children of god afterwards. Considering then the great profit & commodity which God hath laid vp in the world to come for all such as feare him, we ought to long for it, and desire it as the day of our salvation.

And surely we may feare eternall death as little. I alwayes vnderstand thus much: if we be the members of *Christ Iesus*, vnited and conjoynded vnto him by his spirit and by an vnfaigned faith. And therefore because this is the most horrible and terrible feare that can be, it is requisite, the better to strengthen vs against it, that we often remember those notable and comfortable sayings of the Scripture. And first of all that of *S. Iohn*. Verely, verely I say vnto you, he that heareth my word, & beleeveth in him that sent me, hath everlasting life, and shall not come into condemnation; but hath passed from death vnto life. And againe, I am the resurrection and the life: He that beleueth in me, though he were dead, yet shall he live: and whosoever liveth and beleeveth in me shall never die. And in another place. I am the good shepheard and knowe mine, and am knowen of mine. I lay downe my life for my sheepe. And in the Epistle to the *Corinthians*. For as in *Adam* all die, even so in *Christ* shall all be made alive. And a little after; Death is swallowed vp into victorie. O death, where is thy sting? O grave, where is thy victorie? The sting of death is sinne: and the strength of sinne is the Law. But thanks be vnto God, which hath given vs victorie through our Lorde *Iesus Christ*. In the second to the *Corinthians*. We knowe that if our earthly house of this Tabernacle bee destroyed, we have a building given of God, that is, an house not made with handes, but eternal in heaven. And likewise in the *Revelation*. I heard a voice from heaven, saying, Write, blessed are the dead which hereafter dye in the Lord. And these places shalbe sufficient touching the simple & bare word of God, which is most plain & evident, & forcible enough to clense vs frô this feare of death, if we will once be assuredly perswaded therof in our harts. But being so dul headed

11. The second
article pro-
pounding the
remedies a-
gainst the
feare of eter-
nall death.

1. The pro-
mises of God
touching life
everlasting.
Chap. 5. 24
Chap. 11. 25

Chap. 10.
14, 15.

Chap. 15. 22
Vers. 54, 55,
56, 57.

Chap. 5. 1.

Chap. 14. 13

as we are, and so vnfit to receiue the trueth; it is very good that with the aforementioned places of Scriptures, we also ioyne these reasons which followe, to comfort and strengthen vs the more. Wee must then consider, that it is impossible we should perish, hauing faith; if we will constantly perseuere and keepe it vnto the ende: for that it is the seede of life, as contrariwise infidelitie is the seede of death. As then the infidell can not liue, because of his infidelitie, which separateth him from God: so likewise the faithfull man can not die, so long as by the meanes of his faith he is conioyned and vnited vnto him. Moreouer, faith doth lay hold of the word of God; which word quickneth that which is deade, and calleth those things that are not, as though they were. As then we are not afraide, that heauen should fall downe vpon vs and ouerwhelme vs, or that the earth should open and swallow vs vp, though either of them haue no other foundation but onely this word to hold them vp: so likewise shall we not neede to be afraid of death, hauing this diuine and heauenly worde in our hearts, which is the fountaine and wellspring of our liues. Furthermore, if we haue faith, we haue also the grace and presence of God: we are his children and household seruants, wee haue his spirit in which all thinges consist. Hauing all this, shall we be afraid of death? shall we be afraide either of darknes or cold, so long as we are in the sunne? or of drinesse, so long as we haue a spring of waters in our bellies? or of pouertie, so long as we haue all the gold mines of the world in our possession. By faith also wee are made members of the bodie of Christ Iesus, bounde and tied vnto him with a most sure knot: by reason whereof, we doe participate of that life, which distilleth from his diuinitie into his humanitie. As then our heade had no occasion to feare death, hauing life in him selfe: so likewise haue wee no cause to feare death, hauing life through him. For as the sappe commeth from the roote of the tree, and spreadeth it selfe into the braunches; and as in a mans bodie the life floweth from the heart into all the other members: so likewise doth life flowe from Iesus Christ into all them, who by a liuely faith doe remain in the vnion of the Church. *S. Paul* making a comparison in the epistle to the Romanes, betweene our first father *Adam*, and our Sauiour *Christ Iesus*, saith, that as death hath power over all the

2. *An assured faith in his promises of life euersling.*

3. *The immutable truth of God.*

4. *The grace of God.*

5. *The life of Christ Iesus is in vs, who are his members.*

chil-

THE SEVENTH BOOKE.

6. The comparing of the effects of the first & second Adam in vs.

children of *Adam*, for that they are partakers with him in his sinne: so likewise euery one that is vnited to *Christ Iesus* by faith, shall be made partakers of his righteousness, and consequently of life euerlasting. For the experience which we haue of death, to the which we are subiect, as children of *Adam* and inheritors of his miserie, is not more certain, then the assurance we haue of eternal life, to the hope whereof we are called by the knowledge of *Christ Iesus*, & the grace & mercy, which the father hath shewed vnto vs by his meanes. And we neede not doubt no more of our resurrection, then we doe of his: either of sinne or of death, which through the disobedience of our forefathers, hath bin spread abroad among all his posteritie. As then, it would be thought a damnable & intollerable pride for any man descended of *Adam*, & stained with his corruptiō, not to feare death & destruction: so likewise would it be an intollerable distrustfulnesse for an other, beeing regenerated by the spirit of God, & vnited to *Christ Iesus* by that faith which he hath in his promises, to dispaire of life euerlasting. And seeing there is no danger of death, but where there is sinne: why should a true Christian be afraid, considering the assurance he hath that his sinnes are forgiven him: seeing that the lamb which taketh them away, hath bene sacrificed for the remission of them: and likewise considering the mercy & infallible truth of God, wherewith he hath bound himselfe to giue vnto him whatsoeuer he asketh. *S. Paul* saith in the first epist. to the *Cor.* that if there were no resurrection, the faith of all Christians, the preaching of the Apostles, and what so euer els *Christ Iesus* had done for our redemption, were altogether in vain & vnprofitable. For what do we beleue, but that which they haue preached vnto vs? What haue they preached? but that *Christ Iesus* is come into the world, that he was despised, that he was dead, & raised vp again, to pull vs out of the tyrannie & slaue-rie of sinne & of death, & to purchase for vs life euerlasting? Let vs conclude then, that if these things were not done in vaine by *Christ Iesus*, nor preached in vaine by the ministers of his Gospell: they may well take away from vs that feare which we haue of death, & assure vs that we shall liue continually in the kingdom of heauen with God and his angels. And wherein should *Christ* profit vs without this hope? should we not be the most mi-
se-

7. Our faith and beleefe touching the forgiveness of sinnes.

8. The article of the resurrection of the flesh.
chap. 15. 13.

9. The hope of life euerlasting.

serable men of the world? For what other reward doe we looke for of all those iniuries, wrongs, banishments; losses, imprisonments, deaths, & of all those horrible cruelties, that tyrants doe daily inuent against vs, but this euerlasting life & blessed immortality which is promised vs in heauen? and without this, Christians were the most miserable men of the world. For to what end leauing all superstitions and false religions, should they so constantly betake themselves vnto that of Christ Iesus; if it were not for the assurance which the holy Ghost hath giuen them, and imprinted in their hearts, that he is there life and Sauour? Why are they baptised in his name, if they were not washed by him from euery damnable spot, and what so euer may seeme filthie in the sight of God? Why doe they eate his flesh and drinke his blood; if it be not, for that they belecue, that this is the true bread descended from heauen, and appointed of God for the nourishment of their soules? Why doe they confesse and maintaine, that there is no other meanes of saluation, but by him; refusing all other, as vaine and vnprofitable, were it not that they are certainly perswaded, that to belecue this in their hearts, and to confesse this with their mouthes, is most necessarily vnto life euerlasting? What should it profit them to be accounted *Abrahams* children, if they were not blessed in his stead? And to what purpose should they be of the sheepefold of *Christ Iesus*, if he would not giue vnto them life euerlasting, and would not preserve them, as well from death, as from al other things, what so euer may take them scorth of his hands? Wherein should he pleasure them, if they were not perswaded, that he were their light, and that it is necessary to be guided by him, least they stumble and fall in the darknes of this world? Wherefore should they seeke for him, when they are drie, if he were not the fountaine of life, and were not able to giue them of the water therof, to quench their drie consciences? What profit shall we reape by his obseruation of the law, and his obedience vnto God his father, euen vnto the death of the crosse, that he might make vs free from the curse, whereunto we were subiect: that he hath satisfied for vs, and that in dying he hath fulfilled and accomplished what so euer was requisite for the validitie of the testament of our father; if, notwithstanding all these thinges, wee were alwayes

10. *The profession of Christian religion.*

11. *Baptisme.*

12. *The supper of the Lord.*

13. *Saluation sought onely in Christ Iesus.*

14. *All his benefits.*

THE SEVENTH BOOKE.

in danger and feare of death, and that the hope which wee haue of life, should be yet doutfull and hang in suspence? We may see by that which hath beene already said, that all the benefits of Christ Iesus, with the hope wee haue reposed in them, shall be made vnprofitable, if wee be not deliuered from the perill of death, and so consequently from the feare thereof: which is nothing but a vaine and sottish terrour of mind wherewith we are daunted, for want of a due consideration of that which hath beene before spoken.

*15. Our life
is hid in him.*

*16. The life
of Christ Ie-
sus appeared
in his death,
to assure vs
that death
hath no pow-
er to extin-
guish the life
of him in
our selues.*

I know well that our nature is fouled and wound vp in this cloath of mortalitie, whereto it is subiect by sinne. We perceiue nothing of all that which hath beene said: and when as we consider of it, we can not perceiue in our selues, neither within nor without, the life which is there resident and remaining. But for all that, we must thinke that it lieth hidden there, and that as yet, the place serueth not for the manifestation thereof. Who would haue iudged that Christ Iesus should euer haue beene the spring of our life, and that it should neuer depart from him, no more then the light and heat departeth from the fire, when as hanging vpon the crosse in the midst between two thecues, he yielded vp his life into the hands of his Father, and was buried, and that in all things he shewed him selfe to be the very image and patterne of weaknes and infirmitie? and yet notwithstanding that was inclosed in him, that within three daies after did so liuely shew it selfe: when as in despight of death and all his enemies, he raised vp himselfe by his owne power. Who would thinke in winter, when as the trees are bare and naked, and when as the sharpnes of that colde season hath plucked off all their leaues, their blossoms, and fruits, leauing them nothing but an olde and soare skinne or coat, as it were, to couer them, which seemeth to be quite deade and withered: who would thinke, I say, seeing them in such a bare estate, that there were any more life in them, and that they should flourish and waxe greene againe, yea blossome, bud, and bring forth in their time and season, as wee see they doe every yeere? When as wee handle the small kernels of any graine, can we perceiue any thing, or knowe we any reason how it should take roote, grow, and fructifie as it doeth, when as it is sowne in a good ground, and in a conuenient season? When

*Diuers simi-
litudes.*

as we see an egge, can we perceiue any of the feathers, flesh, or bones of the chicken that is therein closed? or doe we see any of the fire that is in the flint. As then, though there be life in these things aforenamed, yet it is not sensible; nor apparant: so likewise is it with the faithfull, during their continuance in this worlde, and with that which they drawe and receiue from the grace of God, by the meanes of Christ Iesus, and the faith which they haue in his promises: and yet notwithstanding they are as certen or more certen, as the things which we see before our eyes. For as long as the worde of God shalbe the worde of life, and that his promises shalbe infallible to so many as belecue in them, as long as Iesus Christ which was yester day, to day, to morrow, and for euer, shalbe the bread of life, and the light to so many as will follow him: as long as God who dwelleth in his Church as in his house, shall be the God of the liuing, and a quickning to so many as belecue in him: so long as his glorie and loue, whereof all true felicitie dependeth, shall neuer be wanting to his children, and that the aliance which hee hath made with his people shall be firme and assured: so long as those who belecue in him, shall not be confounded and deceiued of their hope, and that faith shall haue this excellent effect, to iustifie those in whom so euer it is rooted and grounded: as long as the remission of sinnes, the sanctuarie and refuge of the Church, shalbe freely promised and performed by the mercie of God, and by the most precious bloode of Iesus Christ, to so many as shall desire it: so long as the obedience of the Sonne of God shall be more forceable to pull Christians from death, then is the sinne of our first parents, to throw them headlong into hel: and, to end all in a word, so long as our King shall haue the keyes of life and death, and power to put all his enemies, as a footstoole, vnder his feete, wee neede not then be afraide of death, neither yet, which is more, that euer we shal die: seeing we are vnited and firmly coupled vnto him by faith. And if we be afraid, it is out of doubt, either for the want, for the smalnesse, or for the weakenes and debilitie of our faith, which by reason thereof, is not sufficient, either to assure vs from death, or from anything else that may hurt vs.

17. The assurance of our saluation through the innumerable promises of Christ Iesus.

18. Wee can not die nor be condemned so long as our head liueth & remaineth in the heauens.

If a Christian man, for the reasons before alledged, ought not to.

THE SEVENTH BOOKE.

3. *The third
article shew-
ing the reme-
dies against
the feare of
the deuils.*

to feare death; he neede not likewise feare the deuill, who is lord and king thereof, and therein holdeth his court and seigneurie. For we feare not the hangmen and executioners, but for that they haue commission from the Iudge to execute vs, when as we are condemned before. If then, by the grace and fauour of God, we be made immortall, as we haue already declared: why should we feare the deuils, what desire so euer they haue to hurt vs, seeing they haue no power to execute their malicious designs against vs? I meane as I haue alwaies hetherto declared, if we keepe our selues in the fauour of God, through a strong and a liuely faith, presuming nothing of our selues, but wholly submitting vs vnder his fauour and protection. And to the ende no man should thinke, he shall be deceiued by beleeuing of that which I say, I think it good, to set down some most comfortable and strong reasons, which shall be sufficient to prooue, that wee neede not be afraid of the deuils. And first of all sundrie places of holy Scriptures, wherein there is mention made of the force and power which God hath giuen vs, to resist them. You are strong, saith *S. Iohn*, & the word of God abideth in you, & ye haue overcome the wicked. And *S. Peter* saith, Be sober and watch, for your aduersarie the deuill, as a roaring lyon, walketh about, seeking whom he may deuoure: whom resist stedfast in the faith. And *S. Paul* saith, Aboue all take the shield of faith, wherewith ye may quench all the fierie darts of the wicked. And *David* in the *Psal.* saith, Thou shalt walke vpon the lyon & aspe, the yong lyon and the dragon shalt thou tread vnder feete. And when as God promised to all his children by *Moyse*, that if they would heare his voyce, and obey his word, he would giue them the victorie ouer all their enemies: & would so bring it to passe, that one of them should overcome ten, & ten should overcome a hundred, and a hundred should vanquish a thousand: which is not onely to be vnderstood of men, but also of deuils. For when so euer Satan assaileth vs with all his legions, & that the gates of hell being broken open, all the whole multitude of infernall spirits rush forth to make warre vpon vs: yet shal they neuer be able to preuaile, so long as we follow the ensignes of our captaine & Sauour Christ Iesus. They are mightie, & we are weake & feeble; they are politike & craftie, & we are plain & simple; they are painfull & vigilant, & we are slothful & sluggish. All this is true: & it is out of doubt,

1. *The power
and strength
which God
giueth vs to
resist the de-
uill.*

chap. 2. 14.

chap. 5. 8.

Eph. 6. 16.

Psal. 91. 13.

2. *The wise
conduct and
inuincible
power of our
captaine.*

to make warre vpon vs: yet shal they neuer be able to preuaile, so long as we follow the ensignes of our captaine & Sauour Christ Iesus. They are mightie, & we are weake & feeble; they are politike & craftie, & we are plain & simple; they are painfull & vigilant, & we are slothful & sluggish. All this is true: & it is out of doubt,

we

we should neuer be able to resist them, if we had no better strength & pollicie, then our own. But it is not herein that we put our trust & confidence: but we doe as *Dauid* did, whē as he went to fight with *Goliath*, we leaue all these carnall weapons, & we march against our enemies with no other force, but onely with a strong faith, which we repose in our King, & with the prayers which we make vnto the God of hosts, whose strength & might is alwaies sufficient to keepe vs from our enemies. For if we respect power, he is omnipotent; if vigilancie, he neuer sleepeth; if wisdom & pollicie, he entrappeth the wise in their owne wisdom, if number, he is more then all the creatures of the world. *Plutarch* reporteth that *Antigonus* marching with a small number against his enemies, who were exceeding many, one of the gentlemen of his retinue being astonished at such a multitude, & so warlike appointed, demanded of him what he would doe with such a handfull of men? whereto *Antigonus* answered; what doe you account of me, & how much doe you thinke I alone am able to performe? giuing him thereby to vnderstand, that the principall force of an army consisteth in the General. And this is that which may bring exceeding cōfort vnto vs, when as on the one side we cōsider the small & weake number of Gods sheepe, which are in the fold of *Christ Iesus*, & behold on the other side the great multitude of rauening & raging wolves that are without, seeking daily & hourly how to rent & deuoure them, all our hope & cōfidence should be in the consideration of the mercies, wisdom, strength, courage & vigilancie of our shepheard, who wil not spare his dereft blood to defend his sheepe. We must continually remember that which is spoken in *Gen.* of the continual hatred between the seed of the woman & of the serpent, & withall the cōfortable promise that is made there, that the one should breake the head, & the other should haue no power but to the bruiſe the heele. And though we haue no other troupes to beat the wicked, but only this pryæer which we daily make vnto God, *that he would not lead vs into temptation*: shall we be dismaid & thinke that we are not able to skirmish with our enemies? What shal we hope for more, thē if with our praier we ioyn Christiā patience, which is a most strōg rampire against all aduersities? & withall the grace of God, which (as *Dauid* saith) is as a buckler to couer vs. Did not *Moses* ouercome *Amaleck* with his praier which he made vnto God, whilst the children were fighting in the valley? Did not *Iob* after hee had

*Plutarch in
his Apoth.*

3. *The continual warre between him and Satan.*
chap. 3. 14.

4. *Invocation upon the name of God.*

5. *Patience.*

6. *The grace of God.*

THE SEVENTH BOOKE.

*Excellent ex-
amples to this
purpose.*

*7. The worde
of God which
may serue
both for a
buckler and
a sword.*

*Excellent dis-
courses of the
force of the
word of God
in all assaults
and tempta-
tions.*

Psal. 19. 20.

endured all the assaults of Satan with his complices, ouercame him in the end? Did not *S. Paul* with the grace of God, valiantly resist the temptations of the Deuill? It then wee haue faith, prayer, the grace of God, and patience, wee shall not neede to feare the violence of the deuill, nor the craft and subtiltie of any of his children. But besides all these, we haue the word of God, which may serue vs not onely instead of a buckler to defend vs, but also of a sword to assaile and strike our enemies. Let vs remember how Christ Iesus our head and captaine, by the vertue and power of his holy word, beate, brake, and ouerthrew that old enemy of ours, when as after he had fasted fourtie daies, hee assailed him twise or thrise in the wilderness. And we can not but confesse, that there is no better exorcisme to deliuer vs from all his enchantments, then this. For if hee darken the ayre, and obscure the face of the earth, to the ende to blinde vs, and to make vs goe astray; this worde shall be alwaies a lanterne vnto our feete, and a light vnto our paths. If he would, through his lying and false perswasions, seeke to deceiue vs and catch vs in his snares: this shall preserue and defend vs by the wonderfull power and strength thereof. If by our sinnes and offences, whereto he doth continually sollicite vs, he would, before we be aware, bring vs to death and destruction, this word shall be able to withdraw vs from so dangerous a course, and to saue our soules. If with faire promises and goodly offers, he would perswade vs to fall downe and worship him, as he did Christ Iesus, that, which forbiddeth all adoration of any thing sauing God alone, will dissuade vs from it. If he thinketh by imprisonments, banishments, losse of goods, or any other torments whatsoeuer, to feare vs and to make vs denie our Lord and Sauour Christ Iesus: that which *David* saith is more to be desired then golde, yea then much fine gold, that which is sweeter then the honie and the honie combe: which is as a mightie winde that shaketh the cedars of *Libanon*; shall strengthen vs by the power thereof, and shal so comfort vs with his sweetenes, that we shall neuer be dismaide nor ouercome with any violence whatsoeuer. If he would closely creepe to vs, and glide smoothly like a serpent, thinking to sting vs before we be aware; this word which is full of wisdom, with the spirit of discretion and vnderstanding, which is alway communi-

communicated vnto those that feare God, shall incontinently aduertise vs. If by his false Apostles and Prophets he would seduce vs, and bring vs into any errour or heresie: this worde which comprehendeth in it both that which God wil giue vnto vs, and also whatsoeuer he requireth at our hands, shall teach vs as well what we ought to hope for, and expect of him, as also what we ought to doe to please and content him: and so instructing vs in the rules of our faith, shall stoppe the passage of all fallie and hereticall doctrines. And to conclude, it shall so fortifie vs on all sides, that the enimie shall haue no accesse to hurt and annoy vs. And we need not then, if (following the counsell of the Prophet we will meditate thereof day and night, and hauing once heard it, be carefull to lay it vp in our hearts) feare the power of the deuill, or any thing that he can deuise against vs. Was it *Moses* rodde that deuided the red sea, and that plagued the *Egyptians*? was it the sound of trumpettes and of rammes hornes that ouerthrewe the walles of *Iericho*? was it the brasse wherewith *Moses* serpent was made which had power to keepe so many as did behold it, from the biting of serpents? was it the lampes and the pitchers, which *Gedeon* and his three hundred souldiers caried, wherewith they gained that memorable battell of the *Midianites*? was it the iawe of the asse wherewith *Samson* slew so many *Philistims*? was it the sling and the stones wherewith *David* ouercame *Goliath*? was it the cloake of *Elias* and *Elisha* that deuided the waters? No verely, all the power which these had to work such miracles, proceeded from the word of God; by which they were called thereto, and sanctified to so wonderfull effects? What winde is there so strong that is able to ouerthrow a house, that is builded vpon a rocke? What arrowes so sharpe as are able to pierce such harnessse of prooffe? or is there any canon so forcible as to make a breach in the heart that is defended with such a rampart? Let the devils then rage and storme as much as they will: let them plant their battery on what side they list: let them vndermine and vse all the pollicie they can to ouercome vs, yet shall they neuer be able to hurt vs, if we be armed and defended with such weapons as are before remembred. And therefore we ought to lay away this vaine & foolish feare we haue of them, and of their power:

Notable examples for the confirmation of the excellent vse of gods word, taken out of the holy scriptures.

and assure our selues, if we keepe good watch, & march orderly in our rankes: they shalbe sure continually to be ouercome and shal run away with shame & cōfusiō in all encounters with vs.

8. How our
first father
was ouercom
by Satan, yet
we which
haue recei-
ued such
grace by
Christ Iesus
shalbe inuin-
cible.

But some will say, our first father *Adam*, who had receiued such an excellent measure of knowledge & vnderstanding, & of many other graces & gifts of God, & who had no euil & wicked concupiscences in his heart to turne him away from that, which was good, & to perswade him to follow their counsels: was notwithstanding circumuented, & in the end ouercome, to the vtter ruine of himselfe and al his posteritie. It is true, & all this happened by reason he turned away his heart from God, and from the commandement, which he had giuen him, vnder the obedience whereof he should haue liued in a most blessed & happie estate, & would follow his owne fantasie. For in stead of the hope he had conceiued, that by this meanes he should become a God, of a man he became a deuill; of vertuous, most vicious; of a sound man, very sickly; of contented & merry harted, sorowful & couetous; of immortall, mortall; of wise, foolish; of the friend of God, an enemy to all goodnesse: and in a word, of happy, which hee might well perceiue being in his grace and fauour, being once separated from his presence, the most accursed and vnhappie creature that could be. In so much, as it was a wonderfull miracle and a notable example of the grace & fauour of God to wardes him, that he fell not wholly into desperation, after such a maruelous change & alteration of his estate & condition. Neither do I doubt, but that if we should trust in our own power & strength as he did, we should be sooner ouerthrowne then he was, considering that our infirmity is farre greater then his. But that which maketh vs inuincible not only against the deuill, but also against al the world & al other enemies whatsoeuer, is the grace of god, which is far more abundant in vs through Christ Iesus, then euer it was in our first parents. For as *S. Augustin* saith, God gaue vnto him only the power to remain in that purity wherein he had created him, if he had wold: but he gaue him not the wil, but left that in his owne counsel, either to remain or depart fro that integrity wherein he had created him, as should seeme best vnto himselfe. Now that which he hath giue vs in the fauor of Christ Iesus, is far more excellēt & much greater. For with the power, he giuech vs

also

also the will to do well, & cauſeth vs by the operation of his holy Spirit, to love and imbrace thoſe things with great and ſeruent zeale, which we knowe to be agreeable vnto his bleſſed will: neither can we be diuerted fro this deſire by any concupiſcence or temptation whatſoever. Behold then that, which maketh vs ſo hardie and bold to reſiſt the deuils: who out of doubt would be too ſtrong for vs, if we ſhould meete them in the ſielde with our owne forces: but we being covered with his wings, and vnder the protection of *Chriſt Ieſus*, and as members of his owne Bodie covered with his armour, wherewith he hath deſtroyed the building of Sathan, & ſpoyled him of his weapons: who by his holy word when as he was in the world, made him come forth in deſpite of him, out of the bodies wherof he had take poſſeſſiō, we need never feare, that, being thus appointed, we ſhalbe overcome or vanquiſhed, if we perſeuer in this faith vnto the ende.

Now for that we feare not the deuils, but becauſe we are afraid of death by reaſon our conſciences do accuſe vs, that we are ſinners, and in ſo doing ſet before our eyes the wrath and iudgement of God vpon all ſuch as tranſgreſſe his commandements, we muſt before we can fully & perfectly quiet a Chriſtian mans conſcience, and deliuer him from the feare of the iudgements of God, from death, and the deuils which doe continually torment him, aſſure him of the remiſſion of his ſinnes, which make him afraid of thoſe things before rehearſed. And to worke this excellent effect, we muſt firſt ſet down thoſe notable & ſweet ſayings in the ſcriptures, where god ſpeaketh of that mercy he wil ſhew for the merits of *Chriſt Ieſus* vnto all ſinners, that are hartily ſorry for their ſinnes & iniquities, and do humbly craue pardon at his hands. As firſt of all, that which is written in the firſt epiſtle of *S. Iohn*, the blood of *Chriſt Ieſus* clenſeth vs from all ſinne. And againe we haue an advocate with the Father *Ieſus Chriſt* the righteous, and he is the reconciliation for our ſinnes, and not for ourſe onely, but alſo for the ſinnes of the whole world. And in the firſt Epiſtle to *Timothie*, This is a true ſaying, & by all means worthie to be received, that *Chriſt Ieſus* came into the world to ſaue ſinners. And in the *Acts* of the apoſtles: To him giue al the prophets witnes, that whoſoever beleeueth in him ſhould receiue remiſſiō of their ſinnes through his name. And in the Goſpel of *S. Iohn*. Beholde the Lambe of God which taketh away the ſinnes

4. The 4. article ſetting downe the remedies againſt the terrour of ſinne, and of a guiltie conſcience.

Chap. 1. 7.
Chap. 2. 1. 2.

Chap. 1. 15.

Chap. 13.

Chap. 1. 29.

THE SEVENTH BOOKE.

Chap. 19. 10 of the world. And in *Saint Luke*. The Sonne of man is come to
 Chap. 9. 13. seeke and to saue that which was lost. And *S. Matthew* saith.
 & 11. 28. I am not come to call the righteous, but the sinners to repen-
 Chap. 4. 25. tance. And againe, Come vnto me all ye that are wearie and
 Chap. 54. 5. laden, and I will ease you. And to the *Romanes*. He was deli-
 Dan. 9. uered to death for our sinnes, and is risen againe for our iustifi-
 Matth. 1. cation. And *Esay* saith. The chastisement of our peace was vpon
 2. Tim. 2. him, and with his stripes we are healed. And in the *Revelation*.
 Ephes. 5. He hath loued vs and washed vs from our sinnes in his blood.
 Hebr. 8. 11. Which thing is also declared in many other places of the scrip-
 ture, and most notably in the Epistle to the *Hebreues*. Know the
 Lord, for all shall knowe me from the least of them to the grea-
 test of them: for I will be mercifull vnto their vnrighteousnesse,
 and I will remember their sinnes and their iniquities no more.

Twelue rea-
 sons added
 to the testi-
 monies be-
 fore rehear-
 sed.
 1. Iustifying
 faith.
 Chap. 4.

Next vnto the worde of God, for the comfort and consolati-
 on of our consciences, wee may likewise adde these reasons
 following. First of all, that we can not be Christians without
 faith, and that there is no faith without righteousness. for this is
 the principall and chiefe effect of all other: and as *S. Paul* pro-
 ueth in many places of his Epistles (and especially to the *Ro-
 manes*) he which worketh not at all, but only beleueth in him
 that iustificieth the sinner, his faith shall be accounted vnto him
 for righteousness. Now we cannot be accounted righteous
 and sinners both together: for these are flat contrary and can
 not be in the same subiect both at once. We may then safely
 conclude, that either we are without faith: or if we haue faith,
 that our sinnes are forgiven vs.

2. Our union
 with Christ
 Iesus the
 head of the
 Church.

Secondly, we must remember, that we are members of the
 body of Christ Iesus: that is to say, of his Church which he hath
 sanctified, made holy, and without blemish in his sight. Which
 can not be without the grace and mercy, which God vouchsa-
 fed through Iesus Christ, whereby he hath pardoned and for-
 giuen vs all our sinnes. For in deede we are not irreprehensible
 in his sight: which thing the Church it selfe doeth testifie, as
 well by the confession of her faith which shee maketh daily, as
 also by her prayers, desiring very instantly that her trespasses
 may be forgiven her. It must needs follow then, that if shee be
 holy, as it is in one of the articles of our faith, that it is not in re-
 gard

gard of that excellencie which is in her selfe and in euery one of her members, but in respect of the grace and mercy of God, who will not impute her sinnes vnto her.

Thirdly, we must not thinke that Christ Iesus is come into the world in vaine: or that God his Father had appointed him to take vpon him the nature of a man, thereby to become mortall and subiect to many passionsto no end nor purpose: & that he himselfe would haue suffered so many shamefull and ignominious reproches, such wrongs and iniuries, such grieve and vexation of minde, and in the end so cruell and fearefull a death without some very great and vrgent occasion. Can we alledge any other cause hereof, but the pity and commiseration that both the father and the sonne had of vs, and of that miserable estate and condition wherein we were. For which cause the one of them was induced to pardon our offences by his mercie, and the other to die for vs, to the end, that he might satisfie for vs, and so get pardon for our sinnes. If then the end of the incarnation of Christ Iesus, and of the eternall counsell of God be the deliuerance of his elect, and the remission of their sinnes, we must conclude, that both of them were frustrate of their purposes, if our sinnes be still retained; and if both their intents be accomplished, that then our offences are pardoned. Fourthly, we must regard and consider what is the mystery and signification of our baptisme. And that God hath so expressely commanded, that so many as will be adopted for his children, should be washed with water and baptized: for if the grace of God and the blood of Christ Iesus, whereby we are spiritually and inuisibly washed from our sinnes, are represented vnto vs in this holy and visible sacrament, and ceremony: if moreouer God hath ordained that it should be perpetuall and continue for euer, and be obserued in his Church, to the ende that by this meanes hee may assure all the members thereof of his grace which he offereth them, to clense them from their filthinesse: wee might inferre, that if our sinnes were not forgiven vs, hee should be vnfaithfull, and should abuse vs wonderfully, solemnly to promise vs a thing, which he neither can nor will performe & accomplish: And furthermore, that our hope should be in vaine to trust in his promises. So long then as God shall be true and eternall,

3. Iesus Christ
hath not taken
our nature
vpon him
for nothing,
nor is not
dead in vaine.

4. The mystery
of our baptism.

THE SEVENTH BOOKE.

and the trust and confidence which we haue in his worde and mercy, shalbe certen and infallible, Christians neede neuer doubt of the remission of their sinnes.

5. *The institution of the supper of the Lord.*

We must also further consider, that the end why the supper of the Lord is instituted, was for nothing, but to put vs remembrance of the death and passion of Christ Iesus, and to set continually before our eyes his blood, wherewith the newe couenant is ratified and established. Now then, it was conuenient, that in that league and alliance, which God hath made with his people, that he should write his lawes in their heartes, and forgiue their sinnes and iniquities, and neuer remember their transgressions any more: and therefore we may conclude, that if they were not quite abolished, and blotted out of Gods book, the couenant and alliance should not be strong; and that all this bread & wine which we receiue at the Lords table, should be but signes of mockery and deceit.

6. *The mercy of God.*
Psal. 33. 57.
103.

The mercy of God also is a very forcible argument to perswade and assure vs of the remission of our sinnes. For *David* saith not without good cause in his Psalmes, that the earth is full of Gods mercy, that it shall continue for euer, and, that it reacheth vnto the heauens. And *S. Paul* saith, that he is the father of mercies & the God of all comfort and consolation. Giuing vs thereby to vnderstand, how mercifull he sheweth himselfe vnto his children so long as they are in this world, where they are enuironed about with all sortes of miseries, the principall of which, is sinne. It is requisite then, that God should pardon vs: for if he should impute our sinnes vnto vs, the earth (contrary to the prophesie and reuelation of the holy ghost) should not be filled with his merites, but with his curses and maledictions. And as touching himselfe, he should rather be accounted a God of wrath, of anger, and vengeance, then a God of mercy: for that sinne, if it be not pardoned, and the wrath of God thereby appeased, can bring forth nothing but torment and miserie.

7. *The faithfulness of God*
Chap. 1. 9.

The reason also that is drawne from the faithfulness of God to prooue the remission of our sinnes, is no lesse auailable then the former. For if (as *S. Iohn* saith in his first Epistle) in acknowledging our sinnes, he promiseth to pardon and forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse, we ought to beleeue

beleue him. But if we doubt, it is either by reason we thinke he will not stand to his promise, nor be so good as his worde: or else for that we thinke he is not able to performe that, which he speaketh: or else that he is altered and changed, and repents him of that which before he had said: or else that our incredulitie hath abolished that faithfull and sacred promise which hee hath made vnto vs: either of which we can not doe or thinke without most horrible blasphemy, and most execrable impiety. If then we wil retaine a holy opinion of our God as we ought to do, we must both liuing & dying beleue assuredly that which *David* saith: that mercy is with the Lord, & with him is great redemption: and he shall redeeme *Israel* from all his iniquities.

Psal. 130. 7, 8

Moreouer, if we can not haue any remission of our sinnes, to what end do we so earnestly, & so hartily craue at the hands of almightie God, that it would please him to forgiue vs our sins, & to remoue our iniquities out of his sight? he hath promised that in seeking for him we shall find him, & in asking of whatsoeuer is necessary for vs, that we shal obtaine it: & likewise that his eares are alwaies open & ready to heare the petitions of all such as put their trust in him: and that whosoever will call vpon his name faithfully, shalbe saued. And therefore not doubting of his promises, we daily beseech him to forgiue vs our debts: should we not then be notably deluded, if he would not vouchsafe to heare vs? & should it not be a flat mockery, first to command vs to pray, & secondly to promise to heare our prayers, if when we haue made our petitions vnto him, & that he hath heard vs, he wil notwithstanding do nothing for vs.

8. The force and efficacie of the prayers of his childre.

Furthermore, why is it said in the scriptures, that God healeth vs of our infirmities? why also hath Christ Iesus among other his titles named himself a phisitian? was it because he had power to heale the diseases of the body, or rather for that he could cure the soule? if it be so, I would demand if there be any greater or more dangerous disease then sinne? or what is there, that ought sooner to moue him to pitie vs, or what greater occasion can be offered him, to shewe his skill, his dexterity, his care and diligence towards vs? Let vs then either conclude, that hee is no skilfull phisitian either for the body or for the soule: or else that we may assure our selues, that hee will purge vs from our

9. If we should not be clesed fro our finnes and healed of our infirmities: then the name of phisitian should be vnsensibly giuen vnto Christ.

THE SEVENTH BOOKE.

faults, heale al our infirmities, and giue vs a free and ful remission of our sinnes, in the obtaining whereof, we may be certaine to come to perfect health and euerlasting happinesse.

10. *The preaching of the gospel.*

To what end also serueth the gospel, if it were not to cleanse vs from our sinnes, and to reclaime vs from our vaine and foolish conuersation? Is it to no ende that it is called the worde of grace, of reconciliation, of saluation, and of life: and is the title of glad and ioyfull newes falsely applyed vnto it? why should we thanke *S. Paul* and the rest of the Apostles for preaching of it, or Christ himselfe for bringing of it? what a folly, or rather, what a madnesse were it, to suffer so much vnquietnesse for preaching of it, and spreading of it abroad among all nations: or to endure such torment and martyrdom for the profession & defence thereof? or (to be short) what commoditie shall we get by hearing of it, by meditating of it, and laying of it vp in our hearts as incorruptible seede: or to sell all that we haue, and buy this precious and most excellent treasure and pearle, if it were not in the end commodious for vs, able to saue our soules, and to cleanse vs from all our sinnes?

11. *The difference betwene the children of God and of the deuill, which would not be, if god did not pardon our sinnes.*

Inlike maner, if our sinnes were not forgiven vs, what difference should there be betweene vs and the deuils? or what had we more then they, that we might insult ouer them? for if wee will consider our owne nature, it is altogether filthy and polluted, and without the great mercy of God, there is no more integritie in vs, then is in them. If we would examine our liues and all our thoughts, our wordes, our workes, and call the cogitations of our hearts to a reckening, and trie them thoroughly, we should find that we are maruelous obstinate and rebellious enemies to God, and as badde as they: and that we haue nothing whereof we may glory, but onely his mercy, by which it hath pleased him to make a difference betweene vs and them, and to exempt vs from their number, giuing vs for the loue and merits of Christ Iesus, a full remission of all our iniquities & offences. Whosoeuer then would doubt hereof, besides his vnthankfulnes towards God, in contemning of his benefits, should shake hands with the deuill, and become his friend and companion.

The last reason to confirme vs, that he will pardon our sinnes, is the authority which he hath giuen vnto the pastours & ministers

sters in his Church, to binde and to lose by the preaching of his word, according vnto the capacities of those, to whom it is spoken: that is to say, in beleeuing to be absolued, and, in not beleeuing to be condemned: for if that, which Christ Iesus hath said, be true, that is, that whatsoeuer they bind in earth shal be bound in heauen, & whatsoeuer they lose in earth, shal be lost in heauen: if in hearing of them we heare him: and contrariwise, if in despising of them, we despise him: whensoeuer they preach vnto vs forgiuenesse of sinnes in his name, we ought to receiue it as from his owne mouth, and to be as certen thereof, as if we had heard him speake from heauen, where he is now in great glorie, and to doubt no more of the verity thereof, then did the sinneful woman, and the man that was sicke of the palsie, when as he said vnto him, Go thy waies in peace, thy sinnes are forgiuen thee. Foreuen as those decrees which are established in any Court, are confirmed & authorised by the king: so likewise those sentences & decrees which are pronounced by the Church, and agreeable vnto Gods word, are approoued & confirmed by God himselfe. And thus haue I briefly set downe those twelue reasons or arguments to prooue that our sinnes are forgiuen vs.

But because there are many weak & scrupulous consciences which wil hardly be perswaded hereof, by reason they can not conceiue these reasons before remembered: partly by reason of a naturall & superstitious kind of feare, & partly with I know not what imaginations, wherwith their minds are continually tossed & tormented, which though they be sometime expelled, yet they presently returne againe & minister new occasions of vexation & sorow: It shalbe very conuenient to touch some of them before we make an end of this worke, & to refute them as fully and amply as we may. Some are afraid of the great number of their sinnes, & think because they are so many, they cannot be forgiuen. But these poore soules neuer consider with themselves in the meane time how great the liberty of God is: to whom it is no greater matter to forgiue ten millions of crowns then one peny: & they do not seriously ponder the maruelous efficacie & force of the blood of Christ Iesus. For if he were ordained to take away the sinnes of the whole world, why should he not be sufficient to heale the sores of particular sinners? King *Manasses* confessing before

12. The authority given vnto preachers of the gospel to assure sinners which are repentant & beleue the remission of their sinnes.

Remedies against temptations which arise of the consideration of our sinnes.

1. Against the temptation proceeding of the great number of our sinnes.

THE SEVENTH BOOKE.

before God, that his finnes were multiplied as the sand of the sea; yet notwithstanding desired God to pardon him. And did not *David* after that he had publickly acknowledged, that no man could number his offences, or declare his transgressions, desire God to forgive him, & to pardon his secret sins? we imagine peradventure, that he is like vnto some niggardly prince, & that he hath certaine rules to measure his expences & almes deeds, and that he may in no wise passe some prescribed limites: & yet we do not consider, that if he should deale so with vs, that there should be no man in this world, yea, though *Abraham*, *Iob*, *Daniel*, *Samuel*, & *S. Iohn* were aliue againe, that should not be condēned: because the corruption is spread ouer all, & euery one is infected therewith. So that then, this being wel weyed, we need neuer be astonished at the multitude of our finnes, if we wil flee for comfort vnto the mercies of God, and neuer doubt of his promises.

2. Against the temptation proceeding of the greatnesse of our finnes. The first remedie.

Others are wonderfully terrified with the greatnesse of their finnes: but we must think with *S. Paul* that where sinne hath abounded, there grace hath abounded much more: & as we see that there is no darknes so thick & obscure, but the Sun-beames wil quickly expel it: so likewise, we must thinke that there is no obscurity or darknes in mans mind, but God cā quickly driue it away by his light; nor any mallice in his heart, which he can not pardon by his grace, & correct by the vertue of his holy spirit: nor any disorder in his nature or life, but that he cā easily redresse by his diuine wisdom, whensoever it shal please him. What shall

The second.

we think of him & of his power? Is there any so ignorant that he is not able to instruct by his wisdom: any so weak, that he is not able to help by his might: any so sorrowful, that by his goodnes he can not make ioyful: or any so poore, that he is not able to enrich by his liberality? we need neuer doubt but he is able to pardon the most grieuous faults that euer were committed or thought vpon him. For look how far he is higher than we, so far is his mercy

The third.

about our mallice. He is, as it were, a great & deep Ocean, wherein all the vices, finnes, & miseries of his Church are drowned and swallowed vpon. And as there is no offence so grieuous, no wickednes so enormous, or crime so detestable and odious, but that in iustice he might punish it, so is there none of these, but by his mercy which is about all, he may pardon & forgive. Was there any corporall disease, though neuer so desperate, but that Christ

The fourth.

The fifth.

whilest he was here on the earth, was able to cure it? and shall we thinke then that there can be any disease of the soule, wherof he hath most especial care, & wherein he hath most cunning, that can not be healed by his wisdō & skil? If when he was mortall & clothed with so many infirmities, subiect to so many and such grievous vexations, he was notwithstanding able to raise vp the dead, & such as stunk in their graues, as did *Lazarus*: shall he not now, sitting at the right hād of God, where he hath al power & authority both in heauen & earth, be able to cure both the diseases of the body & the soule? for the one is no harder thē the other. Moreouer, if he came into the world to ease those that are heavy laden, shal the wait & heavy burden of our sinnes, hinder vs frō cōming to him? doth he make any difference betwene the sins & the sinners, when as he exhorteth all those, who are a thirst to come vnto him, & he wil giue thē of the waters of life, & that freely & for nothing, wherwith they may quēch their thirst? doth he except any? why did he say, when as he opened the booke in the synagogue, & read out of the Prophet *Esay*: that the spirit of the Lord was vpon him, who had annointed him to preach the glad tidings of the gospel to the poore, to heale the brokē hearted, to preach deliuerance to the captiues, & recovering of sight to the blind, that he should set at libertie them that were brused, & that he should preach the acceptable yeere of the Lord? And to what end tendeth the parable of the two debtors, wherof the one ought 500 pence, & the other fifty? & of the creditour, who hauing two debtors which had nothing to pay, forgauē them both: if not to shewe vnto vs, that he is as ready to forgie the great sinnes, as well as the small & litle ones, to the end; that it should be an occasion for vs, by considering how much we are bound vnto him, to encrease our loue and affection towards him? Let vs conclude then, that there is no wound so dangerous, but the plaister of Gods mercy, made with the blood of Christ Iesus his Sonne, will quickly heale and recover it.

There is another thing also which maketh vs to doubt of the remission of our sinnes; & that is our continuance in them. For considering that by reason of the corruptiō of our nature, which is so great & so hard to be amended, we cannot but thinke often with our selues of our great offences towards god, & feare least he will not vouchsafe to pardon so many heynous faults, & we

The six.

The seventh.

3. Against the temptation of our continuance in sinne.

THE SEVENTH BOOKE.

are ashamed to beg remission at his hands, & to confesse so daily, so continuall, & such obstinate perversities, as indeed is in vs: & by this meanes feare & shame doe pull vs back, as well from that trust & assurance we should haue in his mercies, as also frō that boldnes & hardines, which it is requisite we would assume, whensoever we appeare before him to craue any of his graces. Now the better to auoid this temptation, which of it self is very strange & forcible, we must first consider, that it is common vnto vs with all other men in the worlde. For that as *Salomon* saith, there is no man that liueth without sinne. For the Apostles themselves who had such an exceeding care to serue God & to obey him in all things, & had receiued such great measure of his graces: yea *S. Paul* himselfe who in powring out his griefes for that sin & wickednes which he perceiued to lie lurking within him, & that a long time after that he was regenerated, saith: *We know that the law is spirituall, but I am carnall, sold vnder sinne. For I allow not that which I do: for what I would, that doe I not: but what I hate, that doe I. If I doe then that which I would not, I consent to the Law, that it is good. Now then, it is no more I that do it, but the sinne that dwelleth in me. For I know, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me: but I find no means to performe that which is good. For I do not the good thing which I would, but the euill, which I would not, that do I. I find then by the law, that when I would do good, euill is present with me. For I delight in the law of God, concerning the inner man: but I see another law in my members, rebelling against the law of my minde, & leading me captive vnto the law of sinne, which is in my members. And likewise to the Galathians. The flesh lusteth against the spirit, & the spirit against the flesh: and these are contrary one to the other, so that we can not doe the same things that we would. We may see then by this confession, that the Apostles, who were as godly men as euer were, & who had receiued wonderful mercies at the hands of God, were not exempted frō sinne after their regeneration, & that euen the deare children of God are often molested & troubled with the stings and concupiscences of the flesh, which do maruelously coole the heat of that affection, which should be in them to the seruice of God. Notwithstanding al which, they neuer giue ouer, but still trust in the mercies & goodnes of their heauenly father, hoping their sinnes shall neuer be imputed vnto the, so long as*

*1. This euil is
common vnto
vs with all
other men.*

1. Kin. 8. 46.

Rom. 7. 14.

Gal. 5. 17.

they lay hold of the merites of Christ Iesus, and instantly craue
at the hands of the almightie, to aide them with the power of
hisholy spirit, for the mortifying of their wicked lusts & con-
cupiscences. Which thing *S. Paul* doth notably declare in the
Chapter before mentioned, when as presently after the confes-
sion of his infirmity and weaknesse, he addeth: *Now then there is
no condemnation to them that are in Christ Iesus, which walke not
after the flesh but after the spirit. For the lawe of the Spirit of life,
which is in Christ Iesus, hath freed me from the law of sinne and of
death.* Albeit then, that all our liues long we feele many infir-
mities, and a marueilous contradiction in our flesh to the will
of God: notwithstanding we need not doubt, but his grace will
assist vs: and that the continuall prayers which we make vnto
him will obtaine pardon for vs through his great and incompa-
rable mercie. *Saint Cyprian* in expounding the Lordes prayer
saith: It is an euident signe that we sinne daily, in that Christ
hath taught vs to pray continually vnto God to forgiue vs our
sins. We may adde further, vnto the saying of this holy doctor,
that God in commanding vs to pray without ceasing for the re-
mission of our sinnes, hath taught vs thereby, that he is willing to
heare vs whensoever, & as often as we cal vpō him faithfully. In
like maner also in all places of the scripture whersoever there is
mention made of his grace and mercy, there is alwaies mention
made of the time present. As first of all, *David* saith not, blef-
sed is the man whose vnrightheousnes hath bin forgiuen, but, is
forgiuen, and whose sinne is couered, and, to whome the Lord
imputeth no sinne. And *S. Paul* in the second to the *Corinthians*
saith, that he hath made him to be sinne that knew no sinne, that
we should be made the righteousnesse of God in him. And *S.*
Iohn in his first epistle generall saith: not onely that the blood
of Christ Iesus hath clenfed vs, but that it doth clense vs from
all sinne. As also in the second Chapter of the same epistle hee
doth not say, that he hath beene, but that he is the reconciliati-
on for our sinnes, and not for ours onely, but also for the sinnes
of the whole worlde. And doth not the Apostle say to the *He-
brewes*, that by one onely oblation Christ Iesus hath consecra-
ted for euer those whome he hath sanctified? as then sinnes, in-
firmities, and imperfections do continually abide in vs, and hang

Rom. 8.1.

2. God com-
mandeth vs
to pray vnto
him and hee
promiseth
pardon of our
sinnes.

3. His grace
and fauour
continually
set before our
eyes.

Chap. 5. 21.

Chap. 1. 7.

Chap. 2. 2.

THE SEVENTH BOOKE.

as it were, vpon our shoulders, so long as we continue in this worlde: so likewise are the mercies of God alwaies prest and ready to helpe and succour vs, whensoever we call vpon him, and most auailable to purge vs from all our iniquities, and to cleanse vs from our sinnes. And to what ende is Christ our high priest, once entred into the holy place, hauing obtained eternall redemption for vs, and by his death confirmed the will and testament of God, if it were not to this ende, to appeare and stand before him, and be an intercessour for vs? Hath he beene, or is he now at this present, & shalbe euer hereafter our Christ, that is to say, our Mediatour towards his Father, to bring vs into his grace and fauour? Was hee the Philitian and Sauour of his Church no longer then hee walked here vpon the earth? or is he so now likewise that he is ascended into heauen? though he hath but once shedde his blood for vs, for the satisfaction and remission of our sinnes, doe we not drinke dayly thereof in his supper, to the ende we may apply it vnto our selues, and thereby receiue the fruit and commoditie that cometh thereof? haue we onely beleueed when we were baptized, & at our first entrance into Gods house: or being once in, doe we perseuere vnto the end, and fully beleuee the remission of our sinnes? If then a Christian obtaineth by faith that which hee beleeueth and hopeth for: we need not doubt, but that if we beleuee alwaies, we shall alwaies be forgiuen, and that the remission of our sinnes shalbe as durable, as the grace and mercy of God, the certentie of his promises, the power and efficacie of the death of Christ Iesus, and the faith of his Church, which are the matter and substance whereof it is compounded. And therefore as *Esa* saide to his father *Isaac*, that hee had more then one blessing, so wee may be assured at the handes of our heavenly father, to receiue more blessings then one, whose grace and bounty is so abundant, as that it floweth ouer all, and endureth for euer and euer.

4. This grace
and fauour
endureth for
euer.

5. Iesus Christ
is our onely
and euerlast-
ing Media-
tor.

6. His worde
& sacraments
doe assure vs
of the conti-
nuall remissi-
on of our
sinnes.

7. Such is the
faith of the
Church.

8. Against
the tempta-
tion procee-
ding of the
distrust of the

Somethere are also, who distrust and dispaire of the mercies of God, and are wonderfully afraide, for that they thinke that hee is alwaies angrie with them: beeing perswaded that hee requireth a perfect and an absolute righteousness

of

of all his children, and that if we will please him, wee must obserue whatsoeuer hee hath written in his lawe, doing neither more nor lesse then hee there expressely commaundeth. Which if it were true, wee should haue no neede of the righteousness which commeth by faith, but onely of that which commeth of the lawe. For as *Saint Paul* saith, those who can fulfill the lawe, shall be reputed righteous, and shall liue by the workes thereof. But because we can not be iustified by this meanes by reason of the infirmitie and weakenesse of our flesh, which so hindreth vs, that we can not accomplish it: and that Christ is the fulfilling of the lawe to so many as beleeve: and for that this opinion is the principall cause of the reiection of the children of *Israel*, as *Saint Paul* witnesseth, Who following the lawe of righteousness, neuer attained thereto, because they sought it not by faith, but by the workes of the lawe. For they haue stumbled at the stumbling stone, as it is written, Beholde, I lay in *Sion* a stumbling stone, and a rocke to make men fall; and euery one that beleeneth in him, shall not be ashamed. It is very requisite then, as well for these three considerations, as also for many others, and especially for the quieting of the conscience, which in many fearefull natures and religious persons is exceedingly more tormented herewith then with anything else, to know first of all how to please God, and to doe those things which are agreeable vnto his will and commandement. Secondly, to knowe those things wherein the righteousness and perfection of a Christian doth especially consist. And thirdly, what the reason is, why after our regeneration, wee doe still continually, and shall so long as wee liue feele, so many infirmities, so many rebellions and disordered motions in our flesh. As concerning the first, God doeth not require, that wee should be without carnall desires, worldly affections, and fleshly concupiscences: but that wee mortifie our flesh according vnto that grace which it pleaseth him to vouchsafe vs, by the working of his holy spirit. Hee doeth not require that there be no filth vpon vs, but that wee be carefull to wash our selues from all impuritie. Hee doeth not require that wee shoulde be without sinne, but that it should haue no such domination

mercies of God, & of the opinion that some haue. how that becometh of his children a perfect inherens righteousness.

Rom. 9. 31.

Three especiall considerations.

1. What it is that we ought to doe to please God.

THE SEVENTH BOOKE.

*We must fro
day to day
seeke to put
off the old
man, & cloath
our selues
with the new*

domination and rule ouer vs, that as slaues well affectioned to the seruice of their masters, wee should likewise be ready to obey it in the lustes and the concupiscences thereof. He hath not ordained, that so long as we are carnall and solde vnder sinne, there should be no euill in vs, which so long as we are here, can not be separated from vs: but wee must make warre against sinne, we must not like of it by any meanes, but we must hate it, and we must grone vnder the burthen thereof, humbly confessing all our sinnes vnto God, and heartily craue pardon for them: and further, that wee must not giue ouer our members to worke iniquitie, and to be, as it were, the armours of all kinde of impiety: but we must continually put off some of our olde ragges, and turne our selues into our shirtes: and herein wee must be like vnto a broched vessell, whereat we must draw continually, vntill all be out. We must be still purging out the olde leauen, that we may be a new lump. In a worde, so long as we are here, he would not haue vs quite without sinne, for whoso- euer thinketh so, maketh God a lyar, but that we should humbly acknowledge and confesse our sinnes: and for the rest, that we should perswade our selues, that hee is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. As concerning that which is good, hee would haue vs to carrie an earnest affection towardes it, and to delight in it: and that though we finde an insufficiencie in our selues to doe good, yet at the least, that we should be willing thereto, and also that we should approoue and consent vnto that law which is good and holy, and to the commandement which is iust and righteous. And in a word, that after the example of *Saint Paul*, we should forget that which is behinde, and endeaour our selues vnto that which is before, and follow hard toward the marke, for the prise of the high calling of God in Christ Iesus. Beholde then briefly, that which brieflie God requireth of vs, touching the care we ought to haue in fleeing of vice, and in following of vertue: who if he wil not approoue of our seruice, vnlesse it be wholly agreeable and conformable to his law, we may conclude that then he shall haue neuer a seruant in the world. For as *Saint Peter* saith, This is a yoke which neither the Apostles nor all the holy fathers and Patriarches were able to beare: which

1. Cor. 5. 7.

1. Ioh. 1. 8, 9.

Rom. 7.

Phil. 3. 13,
14.

Acts. 15. 10.

which thing they themselves confessed: as *Abrahā*, who standing before God, acknowledged that he was but dust and ashes. And *David* saith, that his sinne was continually before him. And *Iob*, that he could not answer one thing of a thousand. And *Daniel* seeking the Lord by prayer & supplications, with fasting, sackcloth & ashes, saith, we haue sinned & haue committed iniquity, & have done wickedly, yea, we haue rebelled, & haue departed from thy precepts, & from thy iudgemēts: for we would not obey thy servants the prophets, which spake in thy name to our Kings, to our princes, & to our fathers, & to al the people of the lād. O Lord, righteousnes belongeth vnto thee, & vnto vs open shame & confusion. And *Paul* confesseth that he had bin a blasphemier, a persecuter & an oppressor, & was at that time, when as he made that confession, the chief & principal of al sinners. And to be short, if we read over the whole scriptures, we shal find that the most holly persons that ever were, haue shewed both by word & writing that they haue bin grievous sinners, & that it was impossible by reason of their natural corruption to fulfil the Law of God. What shal we say the of our selves, who are so bad & of so smal account in respect of those ancient fathers, & who have so farre degenerated frō them, both in regard of our religion, our pollicies, & ceremonies, that we may iustly be said, not to haue so much as a hādful of their piety, faith, righteousness, vertue, & equity, & do resemble the no more then old ruines do beutiful & stately buildings? How then (say I) shal we, who are in such a piteous case, be so bolde as to lift vp our heads so hie, & promise vnto our selves such strēgh & ability, that we dare so much as think that we are able perfectly and absolutely to keepe and obserue the Lawe of God? For though we did shine as bright as the moone & starres, yet should not we be cleare in Gods sight. What shall we do then, who are but wormes and dust? O the mad presumption and intollerable pride of men, vvho being as vvicked as the Deuill, do not vvithstanding imagine that they are able to attaine vnto the perfect righteousness of *Christ Iesus* the sonne of God: vvhic h they must needs do, out of doubt, if they vvil fulfil the lawv. It is reported in the Ecclesiasticall historie, that there vvvas one *Acseus* a disciple and follovrer of the heretike *Novatus*, and a stout maintainer of his masters heresies, vvho defended before the Emperour *Constantine*

Gen. 18. 27.

Psal. 51. 5.

Iob. 9. 3.

Dan. 9. 5.

1. Tim. 1. 13.

Vcrs. 14.

Secondly we must acknowledge that we are marveilously degenerated from the pietie and vprightnes of forefathers.

Thirdly to avoid the hypocrisie of such as iustifie themselves. Sozom. 1. booke, chap. 21.

THE SEVENTH BOOKE.

stantine, that after we had once received the remission of our sinnes in Baptisme, we are bounde from that day forth vnder paine of damnation, so exactly and so strictly to keepe the Law, that we must omit no more thereof, then did *Christ Iesus*: otherwise we shall neuer obtaine any mercie and favour at the hande of God. Whereupon the Emperour, who was a very wise and vertuous prince, answered, If this be true, *Acceſſus*, thou mayest make thee a ladder and clime to heaven alone: giving vs thereby to vnderstand, that it was impossible for any man to attaine vnto such perfection; and that there is no man (except *Christ Iesus*, who was conceived by the holy Ghost, and never knewe sinne) which doeth not offend (as *Saint Iames* saith) in many thinges: and therefore by consequent if he will be saved, must needes haue a Mediatour and an intercessor for him. We may conclude then, that God doeth not require such an absolute perfection and puritie in man, as that he should be without all sinne: for that can not be in any but in the Sonne of God *Christ Iesus*; but that we will be carefull & desirous to attaine to a holy and pure life, & be continually striving against sinne, & bende all our affections to true holines. And if it shall happen at any time, (as often it will; considering our owne imperfections and ignorance) that we go astray: that which he requireth of vs in such a case, is; that with all humilitie and heartie sorrowe we acknowledge our faultes, and that as we are daily and hourly ready to renewe our transgressions, so we should continually, by our repentance, and by our heartie and earnest prayers renewe the grace and favour of God towards vs.

Iames. 3. 2.

*2. Wherein
the righte-
ousnes and
perfection of
Christians
consisteth.*

*Excellent
sayings of S.
Augustine.*

It may appeare then by that which hath bene said alreadie, that the righteousness and perfection of Christians consisteth of two partes. First, in confessing that we are sinners before God, & that we repose all our confidence and trust in his mercies. And secondly that we be desirous to serue him, and be obedient vnto his holy cominandements; in as great measure as it shall please him by his grace and holy spirite to aide and assist vs. *S. Augustine* in reasoning against the *Pelagians*, hath many notable and excellent sayings to this purpose. As first, that our life may be tearmed perfect and vpright: if we vnderstand that to attaine vnto this perfection, it is requisite, that in what age or degree of vertue soever

we be, we must alwayes consider our owne imperfections in our heartes, and humbly acknowledge them with our mouthes. Secondly, that the perfection of Christians doeth more consist in the remission of their sinnes, then in the perfection of their vertues. Thirdly, that the grace and mercie, whereby God hath pardoned our sinnes, doth preserue and keepe the Church in her estate. Fourthly, that this grace hath raised vs vp when we were dead, and hath nowe made vs immortall, and that by it, beeing lost we were founde, and shall nowe dwell for ever in our fathers house; being throwen downe, we are lifted vp; & are at this present so well supported by the meanes hereof, that we need never to feare (provided alwayes that we lay holde thereof, and that through a cursed and arrogant opinion of our owne strength and abilitie, or the power of any other creature whatsoever, we doe not depart from it) falling into that horrible and fearefull pitte of death and destruction, wherein wee were before. Besides these worthie sayings of this holy Doctour, which are verie pregnant and plaine for the confirmation of that which we haue said before, touching Christian righteousnes, he setteth downe also many excellent comparisons, whereby hee doeth most liuely set forth the trueth hereof. And first of all in his booke of the Citie of God, comparing it with the Sanctuarie of the *Romanes*, hee saith, that even as their citie was peopled in the beginning, by reason of that freedome and impunitie, which *Rhemus* and *Romulus* proclaimed and offered to all malefactours, which woulde come and inhabite there: So likewise the Church of God is builded and gathered of all nations of the earth, by a generall pardon which God doeth offer vnto so many, as will enter and dwell therein: with this condition, that they must desire it, and trust to obtaine it by his mercie through the merits of his Sonne *Christ*. Whereby we may gather that to speake properly and truely, the Church is nothing else but an assemblie of idolatours, blasphemers, infidels, rebels, ingratefull, disloyall and barbarous men, murtherers, theeves, vsurers, slaunderers, backbiters, and such like people, to whome God hath freely giuen his grace, thereby to saue them, in forgiving their offences, and releasing that punishment which was due vnto them for their sinnes. And againe writing vpon one of

2.

3.

4.

Sundrie notable comparisons of this Doctour for the confirmation of this point.

1. *The Church is an assembly of sinners, which God doth sanctify and iustifie.*

THE SEVENTH BOOKE.

Psal. 31.

2. The diseases which hee healed, and the dead which he raised vp.

3. Howe that we are deliuered and maintained by the power and grace of God, as were the children of Israel.

the Psalmes, he compareth God vnto a skilful *Chirurgion*, and a Christian vnto a man that is most grievously and daungerously wounded, saying, that as a maymed man, who desireth to bee healed, and to recover his former health, must not hyde his wounde but make it knowen vnto the surgeon, who by washing thereof, and laying his plaister to the sore, doeth in a short time heale it and make it as sounde as his other partes. So likewise if we will heale the maladies and diseases of our soules, we must lay them open in Gods sight by a true and hearty confession, and he must applie his plaister, that is, his mercie and a generall pardon which he must giue vs for all our faults and iniquities.

In another place he likeneth our redemption to the deliverance of the people of Israel, when as they were in captivitie in Egypt, and saith, that even as when they were delivered from the place where they had bin captives, their enemies which pursued them, were drowned in the red sea. So likewise in Baptisme, which is the beginning of our redemption, our sinnes are washed away by the blood of *Christ Iesus*. After that they were entred into the wildernes, before they came into the promised land, they were constrained to fight with hunger and thirst against heat, against those solitary deserts, against *Amalek*, against venomous serpents, & other innumerable temptations: so likewise after that we haue bin called & sanctified, before we can enter into that eternal glory & rest which we hope for, we must first fight against the deuil, the world & our owne concupiscences. If at any time they were bitten with serpents, they had no other means to heale and recover them selves, and to keepe them from their venom, but to lift vp their eyes, and to looke vpon the brazen serpent, which *Moses* by the commandement of God had erected to this purpose. Solikewise if we be stung or hurt either by our enemies, or by the inordinate lustes of our faith, whereby we lift vp the eyes of our heartes to behold *Christ Iesus* hanging vpon the Crosse: We may beholde in this similitude our righteoufnes very excellently and very fitly described, and that the greatest part thereof consisteth in the grace and mercie of God, which it pleaseth him to bestowe vpon vs, not onely when he calleth vs, but also ever after so long as wee live in this worlde, pardoneth our transgressions by his great goodnesse, and for the loue of his onely

Sonne

Sonne by whome wee are commended and reconciled vnto him. He also setteth downe another comparifon very fitte and agreeable to the same purpose: and that is of the two thieves, who suffered with *Christ*, by the which (saith he) al men both the godly and the vngodly are represented. If one should examine the liues of these two poore & wretched theeues, there would be found small difference betweene them. For both of them were very wicked and naughty persons, & such as had deserved death by the lawes. In like maner there is no difference betweene the elect & the reprobate; for both of them are vicious, not onely by nature, but also in conuersation. And there is not one (as *David* saith, & likewise *Paul*) that doth good, & that hath not deserved a shamefull death at Gods handes, if he should deale as men deserue. There is then no other distinction betweene them, but that which distinguisheth the malefactors. For as the one was saved for that he did first acknowledge & confesse his faults, and then that he to whom he confessed the was willing to pardon them: so likewise the difference betweene the elect & the reprobate is this, that the one do acknowledge their sinnes & are heartily sorry for them, and withal do continually crie vnto *Christ Iesus*, seeking for helpe at his hands who was crucified for them: whereas on the contrary, the other will not acknowledge their own weaknes, & therefore they grow so proud, & are puffed vp with such a conceit of them selves, that they give them selves to all kind of sensualitie, & wholly delite in things of this world, & so in the end doe die both impenitent and obstinate sinners, neither doe they know *Christ Iesus*, but rather contemne and despise him, as that proude and mallepert thiefe did: yea they barke and bay at him, even as dogges doe at such as are not of their acquaintance.

4. Of the thiefe that was crucified who by his faith obtained mercy at the hands of *Christ Iesus*.

Psal. 14. 1.
Rom. 3. 10.

This comparifon then made by this holy and excellent Doctor, tendeth to this ende, to shew vs, that we are righteous as the thiefe was righteous: that is to say, by confession and repentance of our sinnes, and by the remission that wee obtaine by a liuely faith in *Christ Iesus*. And as our forefathers who were very wise and well aduised in many thinges, haue alwayes attributed vnto him these two names, *good*, and *Thiefe*, and that after his death, when as hee was nowe glorified, and reigned in Paradise with *Christ Iesus*, signifying by one of the sayde

THE SEVENTH BOOKE.

5. Is that of
the moone
which bor-
roweth her
light of the
sunne.

names what grace and favour God had shewed him: and by the other, the qualitie and desert of his owne sinne. By the same reason may we terme *Christians*, either good murderers, good idolaters, or good whoremasters, or good slanderers, or good sinners, according vnto the sinne whereto they haue bene most addicted. For in thus doing, wee alwayes giue the glorie of their iustice and righteousness vnto the grace and favour of God. And to humble them withall, wee put them in minde what punishment they shoulde haue, if God shoulde deale with them according vnto their desertes. Nowe because the greatest and the best parte of the righteousness of all Christians doe lye and consist in Imputation, that is to say, in that God by the merittes and obedience of his Sonne *Christ*, doeth hold and account them iust and righteous, whensoever they appeare before him in iudgement: this learned and godly father doeth compare the Church in another place to the Moone: and saith, that, as that is of it selfe darke and obscure, hauing no other light but that which is borrowed of the Sunne: so likewise the Church hath no other righteousness, but that which is communicated to it, by the death and merites of *Christ Iesus*, from whome shee is no sooner severed, but forthwith shee is eclipsed, and remaineth in her naturall darkenesse and blindness, which is farre more feareful, and is much thicker then that of the Moone, when it is declined from the Sunne. Wee may then fully resolve, being endued thereto by so many excellent sayings and fitte comparisons of this ancient Doctor, that the first and principall part of our righteousness is in this, that it pleaseth God to bee mercifull vnto vs, and to forgiue vs our sinnes for the love of his Sonne *Christ*, in whome alone wee ought to put our whole trust and confidence, so long as wee are laden with this heauie burthen of corruptible and sinnefull flesh.

of the obedi-
ence which
we owe vnto
God.

Nowe as touching the seconde, which is the obedience and service wee owe vnto God, and which wee ought in all faithfull manner to perfourme vnto him, after that hee hath once receiued vs into his house, it consisteth (as *Saint Ambrose* saith) rather in a holy affection, then in any reall and essentiall effect. For all that wee can doe, or rather all that the grace of God worketh

worketh in vs so long as wee are in this worlde, is a desire to serue and obey him: and when soever wee fayle hereof to make vs heartely sorie for it, and in the acknowledging of our sinnes, to make vs returne to him, and humbly to desire and craue his mercie and pardon for them, and that it would please him to vouchsafe to take pitie of vs. Wee are herein very like vnto sicke persons, who desire nothing so much as to bee in health, and to recover their former strength: and therefore they are verie carefull to obserue all the rules of phisicke, and whatsoever else they thinke may be auailable for the recoverie of their strength and health: and yet for all that they can not be so carefull nor so watchfull over them selues, but that oftentimes they fall into their diseases againe, and must needs haue the helpe of the phisition.

In like manner considering the feeblenesse, and weakenesse of our soules, and their variable and vncertaine disposition, wee had neede to meditate continually in the Lawe of God, which is the regiment of their health, and strive (according to that measure of grace which hee hath giuen vs by his holy Spirit) to observe and followe it in all pointes so farre forth as possibly we may. But although wee studdie by all meanes that may bee to doe so, yet can we not bee so precise herein, neither yet so provident, but that wee shall fall into many grievous diseases, and therefore we must (when we haue done what we can) haue our recourse vnto this excellent and soveraigne receipt of the mercie of God, who wil haue pitie vpon vs, when as hee shall consider that it proceedeth not of any intemperance or euill dyet that wee keepe, but of a natural infirmitie that is in vs, that wee fall so often into our olde diseases. For wee must not imagine that hee is like vnto some cruell and heard hearted creditour, which will not release one pennie of that which is due vnto him, but will haue all payde and that to the vttermost farthing. He is merciful vnto al men, yea to his enemies, & therefore he will not be cruel & vnmerciful vnto his children, and we may be wel assured, that as he hath shewed himself vnto our fathers, so he wil be vnto vs, & therefore al though in stead of gold which we owe him, we haue nothig but irō, yet must we pluck vp good

*Another similitude declaring what obedience God requi-
reth of vs.*

THE SEVENTH BOOKE.

*A third fi-
militude.*

*A summarie
of the obedi-
ence, which
God requi-
reth at our
handes.*

heartes, and carrie such as wee haue to him, and bee certaine-
ly perswaded, that hee will haue greater regarde vnto his mer-
cie in bearing with our povertie and want of abilitie, then to
his iustice in requiring of vs, whatsoever is due vnto him: al-
wayes remembring this, that wee must not bee idle and care-
lesse. For if hee once perceiue that wee are carefull, and that wee
will take paines and doe what wee can to pay him that which
wee owe, and as our power and abilitie will serve vs, hee will
take pence for teasers, and shillings for crownes, and will re-
ceiue a little for all that wee owe him, and will accounte vs
righteous, if hee once see in vs a will and desire to doe that
which is good and pleasing in his sight. Euen as wee com-
monly accounte a good traveller, not onely him that hath al-
readie gone his journey, but also such an one as is readie prest
and willing to goe forward in his way. The conclusion then
of this second point is this, that to bee accounted righteous be-
fore God, it is not requisite that in all our thoughtes, counsels, de-
sires, wordes, workes, and generally all our whole conversati-
on, wee should bee so vpright and conformable vnto his will
and Lawe, that wee shoulde not omit any thing of whatsoever
is commanded vs (for that is impossible, considering the great
and wonderfull corruption of our nature, and the miserable
and wretched estate wherein wee are) But it is onely requi-
red of vs, that wee shoulde humble our selves and acknow-
ledge and confesse that wee are miserable and wretched sin-
ners, as wee haue alreadie prooved: And next vnto this, that
wee repose our whole trust and confidence in his mercies
and promises which hee hath made vnto vs: And thirdly,
that wee present our selves before him in the Name and
Mediation of his sonne *Christ Iesus*, and for his sake crave
remission and forgiveness of our sinnes: And finally, the
better to make manifest such great and exceeding bountie
and goodnes towards vs, we must consecrate the rest of our liues
to the praise and honour of his Name, and seeke the advance-
ment of his glorie so much as we may: humbly beseeching him
to continue his gracious and loving favour towards vs, and to
winke at such faultes as he daily findeth in vs, and to accept of
our good willes as of sufficient dueties, and to take the great and
exceeding

exceeding displeasure we haue with our selues for our manifold transgressions, as a full and absolute satisfaction for all our sinnes.

It remaineth now that we vnderstand what the reason is, why that when he hath called & regenerated vs, he will not vouchsafe vs such grace and fauour, as to keepe vs in his waies, and to make vs so perfect and absolute, that there be no more any repugnancie or contradiction to his will and pleasure: that is to say; that we neither thinke any thing in our minds, nor loue any thing with our hearts, nor yet suffer our senses to delight in that which is not consonant and agreeable vnto his lawes and commandements. Many and especially such, as are most afraide to offend him, and are best affected toward his seruice, doe thinke with them selues, that if they could obtaine such mercy at his hands, that they should be most happie and fortunate, yea, and that then they should liue a very angelical and holy life. Which I am perswaded is most true: And I must needes confesse, that there can be no greater felicitie, then to loue God with all our hearts, with all our soules, and with all our strength. But seeing that both experience, and the Scripture teacheth vs, that he will not bestow such grace and fauour vpon vs, and therefore that it is impossible that wee should attaine vnto any such perfection so long as we are in this life, I say, that we ought to be content with such graces, as it pleaseth God to bestow vpon vs, and assuredly to beleue and perswade our selues, that we are not capable of so excellent and precious a treasure. Moreouer it were not profitable for vs, that so great a reueneue should be committed into our handes, seeing as yet, we are wards and vnder age, besides our small discretion in the vsing of such great wealth, so long as wee are conuersant among such wicked companie as is in the world, and ruled by the lewd counsell of our corrupt flesh. Let vs, I pray you, consider this also: that if so be our first father Adam, who was created in such integritie and perfection, and in whome the graces of God shined in most bright and beautifull manner, was not able to resist one small and light temptation in Paradise, where he was, as it were, hedged about with the fauour and loue of God: what shall wee doe, who liue in this wretched and miserable world, where we are assaulted on euery side with so many and so furious temptations? and if hee, who

was

3 The reason why that after our regeneration, wee still feele so many infirmities & rebellious motions against God.

1. We are not yet capable of so great a good, neither is it expedient that as yet, we should haue the fruition thereof.

THE SEVENTH BOOKE.

2. By reason
of our infir-
mities we doe
the better un-
derstand
what neede
we haue of
the righte-
ousnes of
Christ Iesus.
August. upō
the 29. Psal.

was clothed with such costly and precious garments, and wrap-
ped vp in the manifold blessings of God, would notwithstanding
through a diuelish presumption, and a most cursed ingrati-
tude, forgot him of whom hee had receiued so many excellent
benefits: is it possible that we should be better aduised, & more
sufficient to keepe our hearts and mindes from this pride and
presumption? And hereby we may gather how expedient it is
for vs, and how necessarie for our saluation, that God, after hee
hath regenerated and renued vs, should notwithstanding still
suffer many infirmities to dwell in vs, to the ende they may mi-
nister occasion, and be a means to humble vs, and to make vs ac-
knowledge that we haue no other righteousness, but that which
lieth in Christ Iesus, and in the remission of our sinnes: nor any o-
ther hope to be saued, but by the only grace and mercy of God.
S. *Augustine* comparing *Iob* with *Adam*, saith, that *Iob* sitting
vpon the dunghill, did valiantly resist both the woman and the
deuill, and therefore was with great honour receiued into Para-
dise. We cannot too often remember these two examples, seing
they teach vs, that there is nothing more forceable, or more a-
uaileable to humble vs and keepe vs in true feare of God, then in-
firmities and temptations: wherto we cannot but acknowledge
our selues to be very subiect. For pride, which was the first sinne
wherewith we were infected, is also (as the same holy Doctor
saith in many of his bookes) the last corruption which departeth
from vs, and there is nothing in this world that we are so long in
learning of, nor so difficult for a man to practise, as to be hum-
ble, lowly, and to thinke basely of himselfe. For what poore beg-
gar or botcher is there, that is not somewhat conceited of him-
self, or that hath not some opiniō of his own person? & how cā
it be but that we should account and esteeme of such things as
are of prise with the worlde, seeing we boast & brag oftentimes
of that which is discommended among men, and thought to be
very vaine and vicious? For we see there are many that delight
in dancing, some in dicing and carding, others in swearing, drink-
ing, ruffling, and quarrelling, yea, poore men doe often glorie in
their pouertie, & vant of their patched cloakes. Seeing then, that
this cursed pride hath taken such deepe roote in our hearts, that
it is a difficult matter to plucke it out, either by instructions,
threat-

3. The due cō-
sideration of
our pride,
draweth vs to
humility,
which is in-
creased by
the graces &
gifts of God.

threatnings, commandements, or any remonstrances what so euer, I am verely perswaded, that among the manifold testimonies and innumerable proofes, which God hath giuen from time to time of his great wisdom and diuine prouidence, and those excellent graces which God hath and doth daily bestow vpon vs, this is not the least: that after hee hath called vs to the knowledge of his Sône, & vnited vs vnto him by that faith which we haue in his Gospel, he hath still left seuerall infirmities & sundrie great imperfections inhabiting & dwelling in our flesh: and by this meanes we are the more apt to be partakers of his mercy with a ioyful remembrance & an assured perswasion of his grace & fauour towards vs. And furthermore, with these cursed & damnable reliques of sinne, which doe exceedingly abound & flowe in vs, hee doth correct & rebuke this proud & swelling humour which hath bin the ouerthrow both of men & angels, making of this miserable & wretched estate of ours, as it were, a tryacle & preferuatiue against miserie. For euen as the apothecarie maketh a receipt of serpents skins, which is very auailable against their venomous bitings and poisoned stingings: so likewise doth our good God compound & make a most excellent medicine of our sinne & iniquitie, to preserue vs (as we haue said already) frõ this dangerous infection of pride: & willeth that according to the example of him that was sicke of the palsie, we should continually carrie our beds vpon our shoulders, after that we haue bin once healed: not only to the end we should remeber that grace & mercy which he hath shewed vs, but also that we should be mindfull of that fauour & loue which he doth daily shew vs in healing vs by the continuall pardoning of all our sinnes and offences: and herein he doth imitate those surgeons, who keep an issue at their soares, deferring to heale & cure them, for that they would haue the diseased person stil to seeke to him. Let vs nowe consider of that which hath bin spoken, as well touching that duetie which God required at our hands, as also that righteousness and perfection which is requisite for a Christian, and what the occasiõ is, that we are stil clogged with these infirmities & imperfections, & we shal easily discern, whether there be any other waies to come into the grace and fauour of our God, then by obseruing of his commandements & statutes: and likewise whether we haue any such great cause to feare and tremble as wee doe, when

A similitude.

An excellent allegorie.

Another similitude.

THE SEVENTH BOOKE.

we enter into the consideration of our manifold sinnes and imperfections.

5. Against
the temptati-
on proceedig
of the feare
and horrour
of Gods
iudgements.
Psal. 143.
The first
remedie.

Some others there are, who in remembering their horrible and fearefull offences, doe vtterly despair of the remission of them, for that they are perswaded, that God will examine euery thing that is amisse very straightly & very seuerely. Which if he should doe, euery one (as *Dauid* saith) should be found culpable, and be in danger to be condemned and destroyed. But we haue shewed before, that there is no condemnation to such as are in Christ Iesus; and not onely no condemnation, but also no accusation which shall preiudice them, seeing that God on the one side iustificieth them, and *Iesus Christ* on the other side, is dead and risen againe, and become a Mediatour and an intercessour for them. And that this is true, it doth manifestly appeere by the examples of such as are deade already, as also what shall be the estate and condicion of the children of God, after their departure out of

Examples for
the prooffe of
that which
we haue saide
before.

this life. Was not *Lazarus* his soule immediatly after his death, caried into *Abrahams* bosome? Did not the thiefe the same day that he was hanged, enter with Christ Iesus into Paradise? Was not *S. Steuen* receiued into heauen presently after he was stoned to death? Which examples haue beene left vnto vs in the Scriptures, not onely to declare the great goodnes & mercie of God towards them, but also to manifest what grace and fauour hee is purposed to bestowe vpon all true Christians, whose liues and actions shalbe no more examined, then were those of the persons before mentioned. And we must not think, that he entertaineth them otherwise, then a louing father doth his children, when as they come to his house, or that he speaketh of any thing, but that which may minister comfort and consolation vnto them. For he wil say vnto them, as *S. Matthew* reporteth: It is wel done, good seruant and faithfull: thou hast beene faithfull in a little, I will make thee ruler ouer much: enter in to thy masters ioye: Or else, come ye blessed of my Father, inherit ye the kingdom prepared for you, from the foundations of the world: for I was hungrie, and ye gaue me meate, &c. Whereby wee may gather that nothing shalbe remembred, but onely that little good which they haue done: all their euill workes shalbe either buried in the bottome of the earth, or drowned in the depth of the sea, that they neuer come

By similituds

By testimonies.

come forth into iudgement to accuse them: yea, all those writings and informations which may in any wise hurt or testifie against them, shalbe cancelled and torne in pieces. We then, who are iustified by his grace, neede not feare the rigour and seueritie of his iudgements, or dispaire of the remission of our sinnes, but the consideration of them is very feareful to the wicked, who by reason of their sinne and infidelitie, are culpable in his sight. And in deede, we should be so farre from beeing afraid of the iudgements of God, that it should rather comfort and reioyce vs. For seeing it is commended vnto vs, as one of the articles of our faith, which is contrarie to feare and despaire, either we must not beleeue it, or if wee doe, it should tende to our comfort and consolation.

There are others also, who if any newe aduersitie happen vnto them, they presently despaire of the graces of God, and thinke that this visitation proceedeth of his anger, and for some sinne, which he laieth to their charge, which make them thinke that he is like vnto a man, of whose loue or hatred we coniecture by the countenance and colour of his face. But we are as wonderfully deceiued herein, as were *Iobs* friendes, who vsed the same and the like arguments, to perswade him that he was out of the fauour of God, and that therefore he was so afflicted and punished as he was. Which if it were true, it would follow necessarily, first of al, that these afflictions and scourges should be perpetuall, seeing there is no man so holy, but that he hath more vice, then vertue, and more wickednes, then goodnes lying and lurking in him: Secondly, that the Patriarches, Prophets, Apostles, and Martyrs of Christ Iesus, were the greatest sinners in the worlde. For as *S. Paul* saith, they haue beene beaten, whipped, persecuted, burned, seared, and cast vnto wild beasts: and reputed as the very dung and offscouring of the world: And thirdly, that if aduersities be apparant arguments of his displeasure, then prosperitie must needes be a manifest and a certaine signe of his fauour and loue toward vs: Whereas the Apostle speaking of the one, saith, that it prouoketh vs to repentance: and making mention of the other: he saith, that the rods and chastisements of the other, are euident tokens of his loue. Wee may then safely conclude, that these accidentall miseries, ought not to make vs dout

6. Against the temptation which proceedeth of the consideration of extraordinary calamities, which many imagine to be inflicted upon man through an irreconcilable displeasure of God towards sinne.

The first consideration.
The second.

The third.

THE SEVENTH BOOKE.

of the mercie and fauour of God.

7. Of the estimation which proceedeth of the comparison betweene our selues & such as are holy and godly men.
The first consideration.

We are also maruelously disquieted oftentimes, when as we compare our selues with those who haue bene, or are at this present accounted vertuous and godly men. For in reading or hearing of their holines and heavenly conuersation, and comparing it with our owne wicked & vngodly actions, we can not but acknowledge a maruelous difference betweene them and vs, and therfore think with our selues, that we are very wicked & vniust. But herein we are many waies deceiued. And first of all, that we imagine that the righteousnes of a Christian doth consist in his works, and not in the remission of his sinnes. For though that *Abraham* was charitable, patient, milde, lowly and careful to do his duetie in euery thing, yet for all that, he was not righteous in the sight of God, but onely by that grace, which it pleased God to impart vnto him, by imputing vnto him the righteousnes of his Sonne, through the faith which he had in his promises. Secondly, if we will iudge of mens vertues, we must passe ouer many of their faults, as their corrupt natures, their vaine words, their wicked imaginations, their leude affections, & polluted hearts: al which we should carefully & diligently examine, before we can pronounce them righteous according to the law. Nowe there is no question, but the most vpright man that euer was, hath infinitely transgressed herein, as it may most plainly be prooued by their owne confessions: and therefore we must not thinke, that they haue bin exempted from seuerall. In like manner their faults be not reuealed vnto vs: no more is so forceable, as is sions make vs imagine that we are concupiscences. We must then well as they were, though they be to quench it: which we shal leave and more grieuous we doe carefully remember, and diligently put in practise that which hath bin before rehearsed. For euen as it fa-
reth with these great multitudes which wee nourish, the better to keepe our goods from stealing and pilfering away, though they barke neuer so fiercely, yet if they be rebuked by the master of the house, to whose voyce they are accustomed, they will presently desist and leaue off from further stirring: so likewise the most furious and violent passion that may be, wil soone be quiet, if they be accustomed to be rebuked by reason, and not suffered to barke and bay at their owne pleasures. But aboue al things we

The second.

The third.

Plutarch in his treatise of the contentation of the minde.

the consideratiō of the multitude of our sinnes, but we must stedfastly belecue that we are the children of God, as well as the Angels them selues. It is certen that they are the eldest sonnes (as *Philo* saith) because they haue not sinned at all, but we are the youngest, for that (after the example of the prodigall childe) wee doe repent vs and are heartily sorie for our sinnes.

There is also one thing more, which doth greatly trouble our consciences, & doth often make vs doubt whether we be of the number of Gods children, & that we haue the mercy of God to iustifie vs, or not. And that is: when we doe not finde in our selues a liuely & seruēt faith, either in praying vnto God, or in praising of his holy name in confessing of his bountie towards vs. The better to arme vs against this temptation, we must vnderstand first of all, that the holines & sanctitie of the Church is set downe and propounded vnto vs, as an vndoubted article of our faith, to the end that we should not make any question thereof, though it be not so apparant & sensible, as are the coulours & saouours of sweet & delightfome flowers. Euen as then we doe not thinke that the fire which is raked vp in the ashes, is cleane put out, though that neither the light appeareth, nor yet the heate thereof can be discerned: and as that tree is not dead, which in winter hath neither leaues, blossoms, nor fruite vpon it, nor yet any other thing which may be as a signe of the life that is hid within it: so likewise may not we be said to be without faith, for that sometimes we are cold & smothered in vs. Secondly, we must consider that this is like vnto a winde which bloweth when, that we are very vnfit to see the holy Ghost to o-
pen his wonderfull

8. Against the temptation proceeding of the great wants that are in vs.

The first remedie.

A confirmation by similitudes.

The second remedie.

be not bridled with the rules of reason; and, as it were, tamed and made gentle by discrete handling. Imitating herein the *Lacedaemonians*, who were accustomed to make their slaues drunke, and afterwards to shewe them to their children, that they seeing their filthie behauiour and loathsome countenances, might be the rather induced to auoide all intemperance what soeuer. In like manner my whole scope and purpose hath beene in this discourse, to shewe, what disorder and confusion vnruly desires and vntamed humours haue bred and hatched in all such persons, as haue beene slaues to their owne affections, to the end, that euery one that hunger and thirst after a peaceable and quiet estate, may plainly perceiue, that there is no other meanes to attain their wished end, but onely to curb them short, and ride them with a sharp bit, for that they are very headstrong and vnruly jades. For euen as a gold ring doth not so soone touch a goutie or diseased finger, but that presently it causeth great and intolerable griefe: so likewise the humours, riches, pleasures, and profit of this world, doe nothing else but molest and trouble our minds, either with ambitio or couetousnes. Which passions are euen as pricks and eating soares or vlcers at the heart, which bite and gnawe continually, neuer suffering it to take rest, or to liue at ease and contentedly. And herein they doe somewhat resemble our feuers or agues, the heat and cold whereof, though they be inter-nall, yet are they more extreame and more painful to be endured then the coldest or whotest season of all the year. Neither there is no fire what so euer, whose scorching flame of our owne passions take all the paines that men are capable to suffer in time, if we doe

A fit similitude.

An other similitude.

we must seriously pray vnto the Almighty, as we haue said already in the beginning, to vouchsafe vs continually the ayde and comferte of his holy spirite, that thereby we may be enabled to master them. For if it please him to open our eyes, and vnstoppe our eares, we shall never be able of our selves either to see or vnderstand his trueth, neither will our heartes be fite to receiue the print thereof, if they be not mollified and softened by the working of his holy spirite.

The true and effectuall meanes to reape commodity by that which hath bene before spoken

It remaineth now that we be humble and earnest suiters vnto him, that it would please him for his sonne *Christ Iesus* sake, to enlighten the eyes of our mindes, that wee may perfectly see the vanitie of those thinges which we so carefully followe, and the true perfect happines of that which we so warily shun & eschewe. And furthermore that he would vouchsafe to turne our heartes from all such thinges as may in any wise molest and disquiet vs, and that by the direction of his holy Spirit, we may seriously seeke after that which is alwayes accompanied with an assured rest and a ioyfull contentation.

*To the King of Kinges, immortal, invisable, and
only wise God, be all honour, glorie,
praise, and dominion now
and for ever, A-
men.*

FAULTS ESCAPED.

Fault

Correction

| | | | |
|-----|------------------|--------------|------------------|
| 21 | drawne | | driven |
| 51 | the | | three |
| 54 | tyranous | | tyrants |
| 55 | who | | which |
| 55 | <i>Aristides</i> | | <i>Aristides</i> |
| 57 | in | | by |
| 82 | stupiditie | | stupiditie |
| 86 | resolued | | dissolued |
| 89 | cassered | <i>reade</i> | casied |
| 97 | ole | | old |
| 111 | the | | three |
| 124 | noxious | | obnoxious |
| 135 | euer | | neuer |
| 137 | and | | to |
| 155 | captiued | | captivated |
| 169 | ruines | | rumes |
| 171 | hare | | Hart |
| 171 | harnes | | hormes |
| 184 | he | | we |
| 189 | ouercame | | ouercome |



p. 6. Why not? —
29 (a) on (a) side of mountain
3

